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PROPHETIC REVELATION

FROM

MOSES to DAVID

I. N. MAST

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By I. N. MAST

AUTHOR OF

THE CONTINUITY OF HUMAN AND SPIRITUAL
LIFE.

THE BOOK OF JOB, AN INSPIRED DRAMA.

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PROPHETIC REVELATION FROM MOSES TO DAVID

THE religious nature of man is a fountain of fanaticism. Men first become religious, then they become fanatics. Neither is true of all men, and the latter is true only of some men who become religious. It only points the way to fanaticism, when the latter is based upon a religious idea. Fanaticism is not always associated with religion, but in the great majority of cases it is thus associated either directly or remotely. Religious thought tends to fanaticism. Fanaticism, springing from the religious idea, is distorted devotion in the service of God. This definition covers all fanaticism which we care to consider. Of such as is based upon thoughts, ideas, or theories not strictly religious, we have nothing to say, for it belongs to another field of psychological investigation and concerning it revelation is silent.

Devotion begets fanaticism and ignorance nourishes it; therefore it is more than a simile to say that devotion is the father and ignorance the mother of all religious fanaticism. If you will accept this truth and keep it clearly before your mind we will endeavor to show you the dangers and the sin which ever attach to and follow this overwrought and deplorable spiritual state.

Ignorance sometimes excuses sin, but not always. Such ignorance must come from lack of opportunity,

and not from abused opportunity. No act of the soul can become sin when it, through ignorance, does not know that the act is forbidden, provided that this ignorance exists because of the lack of opportunity for the soul to learn the truth. If the opportunity to learn it has been presented and has been neglected or ignored, ignorance will not thereafter cancel the sin of the forbidden act. If the ignorance spring from fanatical devotion the result is the same. Such sins may be repented of and may be forgiven through the love and the mercy and the revelation of Christ our Saviour. Such forgiveness will come with such repentance, provided that the repentance is concurrent with the first knowledge of the sin, otherwise it would become a sin against the Holy Ghost and could never be forgiven. If this is true then sin against the Holy Ghost is neither more nor less than purposed and willful sin, with knowledge that the act is sin. It is such act of the soul which destroys within itself the spiritual powers of worship and obedience, and its spiritual power to know God. These three spiritual powers when once destroyed can never be restored to the soul, and such sin can never be forgiven it because there can come to it thereafter no genuine moral repentance for any such act. Any repentance which may come to the soul therefor will be based wholly upon human or physical conditions, and while it may be genuine along these lines, it is not such repentance as can lead to a restoration to it of a knowledge of God.

These truths come to us with a study of divine revelation. They are pointed out by historic incident, or by fictitious story, as the case may be, and if by

the latter the purpose and the effect are the same, as though the fiction was historic fact. One such instance is that of Jephthah's vow and that which followed it. Whether the facts therein narrated be literally true or be a romance with design and purpose, the truths revealed thereby are the same, and the effect will be the same throughout time. Let us hope that it is romance, and let us accept the truths as if it was a narration of facts. The pathetic story of Jephthah's vow is a revelation to us of the existence of religious fanaticism in the early history of the Jewish race, and is a warning to us against religious fanaticism in our own age. This romance, for as such we prefer to treat and consider it, teaches us moderation rather than zeal. The zeal of Jephthah is neither condemned nor approved. To condemn it would lead to the opposite extreme of indifference to our vows and our religious life; to approve it would tend to a growth of a pernicious religious disease, which in all ages has been far too prevalent. We prefer to treat religious fanaticism as a religious disease rather than as a moral sin, for it is always the former, while it may not always be the latter.

Generally speaking, sin lies in the purpose of the soul to commit sin. Such sin is never pardoned for the reason that pardon therefor is never sought. Outside of such sin, the soul may do that which it ought to know is sin, but in the doing of which it has no fixed purpose of sin. Such was the sin of Jephthah; such is the sin of the fanatic. The soul is chargeable with its own ignorance only when such ignorance might have been avoided by the exercise of its own spiritual powers and the improvements of its own opportuni-

ties. We will apply to this latter class, the term secondary sin, and to the former class we will apply the term primary sin.) Primary sin is the sin against the Holy Ghost, and is unpardonable. Secondary sin is pardoned through repentance and the Christ revelation. The repentance must come with the first knowledge that the act is sin, and such knowledge may come in human life or after human death. If it come after human death then both repentance and forgiveness may come in the spiritual existence of the soul, for secondary sin. The death of the human body makes no difference in the power of the soul to repent, or in the power and the willingness of God to forgive. Repentance and forgiveness are wholly spiritual and are independent of the material existence of the soul in its human state. Do not misunderstand or misconstrue this assertion. It is that primary sin cannot be repented of or forgiven either before or after human death, but that secondary sin may be repented of and may be forgiven, provided that such repentance comes with the first knowledge that the act is sin, whether such knowledge and repentance come before or after human death.

In the legendary history of Samson, we have a truth revealed. Let us seek that truth and profit by it as we may be able. The legend is plain and simple, and as impossible as it is plain and simple. It was never written to be believed literally. It cannot be so accepted by any thoughtful person. It is not a recital of literal facts, and yet it is of inspired origin. What is it? It is an inspired declaration of truth for those who can comprehend its meaning. The thought is not clear, neither was it intended to

be clear. Many truths are hidden in legend, in drama or in parable, for the benefit of those to whom they have been or shall be revealed, and until such revelation the legend, the drama or the parable remains an unintelligible declaration. It is our belief that this legend of Samson still remains to the great majority a meaningless declaration covering an unknown purpose and a hidden truth. Let us together seek that purpose and that truth.

Samson's life was extraordinary; that is, it embraced much more than the ordinary life of man. Samson's life was the fulfillment of a special purpose; that is to say, God purposed that Samson should accomplish all that he did accomplish. Samson was powerful in physical execution but was weak in moral qualities and in moral purposes. Therefore Samson is a type of one class of human beings whom God uses to fulfill his special purposes. For some purposes God requires a perfect medium of revelation, as is revealed in the dramatic history of Job and his sufferings. For other purposes God requires and uses imperfect media of revelation and declares perfect truths through imperfect men, even through wicked men. Of these distinctive classes of methods and of revelation, the dramatic history of Job and the legendary history of Samson became the earliest and the clearest declaration. The basic thought, therefore, of that revelation which is declared through the legend of Samson, is this: That God also uses imperfect and even wicked persons in the fulfillment of his own special purposes, and in the declaration of divine truth, given through such media. In other words, the powers of evil may become the servants of God

in the declaration of such divine truth as may be portrayed through them.

In such cases does God sanction the evil or does He simply use it? The evil is of the free will of the human creature; God simply uses that which he foreknew would be such free will. This does not necessitate the evil in order that good may come through it, but rather turns that evil which only can exist through human free will, into good in so far as it may be possible so to do. The broadest declaration, therefore, which we can make is this: That the evil which does and only can exist in this world through human free will and free choice, is made to yield the greatest possible good to the largest possible number of the human race. Human sin is a crime, but not wholly a curse. Sin is a necessity to the human state of existence, and humanity was and is powerless to escape it.

The influences of sin are twofold, harmful and helpful. They are harmful to those who seek sin; they are helpful to those who seek to avoid sin. The existence of sin renders it easier for human beings to avoid sin than it was before the introduction of human sin. If this truth is doubted by any who really seek to avoid sin, let them satisfy themselves of it by a study of the effect of observed sin upon themselves. With such it becomes a daily experience to be shocked by and disgusted with the open and notorious sins of those about them. The influence of this is to strengthen in such their hatred of sin, their resolve to avoid it, and their firmness in standing by both. You who have experienced these feelings know this truth, and some of you will agree with us when we

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declare that sin on the part of the many is a necessity to the avoidance of sin on the part of the few. Again we appeal to personal experience. If at any period of our lives we have hesitated or wavered in our purpose to avoid sin and have well nigh yielded to the temptations of our own evil natures, then the open and notorious sin of the many has added weight to our own spiritless resistance.

If the foregoing truths are taught us by our own experience, and we accept them as truths, then the fall of man, the race of man, was a necessity to the continued obedience and final salvation of even a few of that race. We assert that this is literally true.

We have heretofore tried to show that it was an impossibility that man should have been created human and should not have fallen, and also that it was impossible for the human race to attain the highest spiritual development of which it is capable, without the experiences which come to the individual because of and through sin either of a positive or of a negative character. We have not before made the broader assertion as here stated.

Those who seek purity and obedience are sustained and strengthened in these by the observed impurity and the apparent disobedience of those who follow the opposite course of life. Why is this true? There is a principle in human character, in some measure underlying and constituting a part of all human life, which can be described as follows: That which is hated by others I will love; that which is loved by others I will hate. It is this more or less hidden element of human character which frequently fills with flowers the cells of those charged with the most heinous

times, and extends sympathy to their occupants. We have all observed that these things do occur. Have we ever accounted for it in any other manner satisfactorily to ourselves? This principle is not equally strong in all individuals. We assert that it exists in all, although latent in many. In others its development is sufficient to constitute in them a human characteristic. An individual characteristic is neither more nor less than a universal principle of human or race character, developed in the individual in excess of the development of the same principle in the great majority. Such abnormal development in one constitutes an individual characteristic. Such abnormal development in the few of this universal principle in human character, will account for the instances we have cited. Have you ever felt the same force or influence, in its milder forms, urging you on to a judgment or an action, and have you ever observed the same thing in the actions of those about you? Personally I have both observed and have felt this influence. I have observed the use of it. I may have myself used it, as almost every one, unless in the most seclusive and restricted walks of life, does use it. The principle is a power in politics; it enters into the fierce competition of commercial life; it is a force in humane and moral and religious enterprises and labors. Knowingly or unknowingly, willingly or unwillingly, we are ourselves subject to this influence every day of our lives.

It is impossible that all individuals should concur in loving or in hating that which is known to and appeals to all equally. Such unanimity never has existed and never can exist. It is contrary to this

element of human nature. We therefore find parties and classes, the one loving and the other hating, that which appeals alike to all. How are these classes formed? Primarily upon character, and secondarily upon individual characteristics. Human character is the father of all classes, beliefs, doctrines, differences and hatreds, and of all that human character contains, the one element which we are considering is the potent one in their production; that is, this same natural inclination to hate what others like and to like what others hate. This element of character is, however, reinforced and intensified in its effects by individual characteristics. These latter come to us through heredity and environment, principally through heredity. Like parent, like child, is both an observed fact and a revealed truth. Such individual characteristics are extended through generations, but are modified through intermarriage. That is, one decided trend of hereditary characteristics is met through marriage by another trend, equally decided. The latter may be the direct opposite from the former, or may vary from it only in slight degree. Throughout this range of divergencies are the foundations laid for new and distinct individual characteristics.

Through such infinite maze of sustaining and opposing forces God fashions and moulds the individual characteristics of his human children to meet and to fulfill the infinite purpose of their creation. Can our puny powers resist His will thus declared and thus wrought out? We are helpless against this unrealized and hidden power which moulds and fashions and binds individuals and races to the will and work of God, even as the Philistines were helpless against a

hidden power in the person of the allegorical Samson. Samson's power is, therefore, a type of that hidden power of which we write, a power hidden from us as his power was hidden from those about him; a power which works for good and which works for evil; a power with which we dally and play, until, like Delilah, we bring it to naught through misuse. Delilah is a type of human forces antagonizing this power. What are these human forces? To enumerate them would be to enumerate all the weaknesses of the human race; all the crimes that it commits; all the follies that are laid up against it; all the shortcomings with which it may be charged. These, all these, are Delilah to the mightiest power which it is possible for God to exert in the moulding of the destiny of the human race through divine selection and the law of heredity. God teaches us by types and figures, sometimes plain, sometimes hidden. In this case both the truth taught as well as the types and figures are hidden. The legend is a sacred writing, preserved to us through ages, and possessing such evidences of divine inspiration as has satisfied the souls of our greatest theologians. This being true, we are justified in assuming that it is a part of God's written revelation of truth to man, made through drama, legend, symbol and figure, as well as by direct declaration. Assuming this, this legend has a meaning. Its principal characters and figures stand for something; they each declare something. We have sought this, and we have found in nature a power as hidden and as resistless as was the power attributed to Samson. We have found that power breaking every form of restraint whenever occasion arises for its manifesta-

tion. We have found a wicked, sinning world seemingly seeking to circumvent and to render inoperative that power through a blind abuse and misuse of it. This is the false, half-loving, half-fickle Delilah of the legend. The source of the power is finally revealed to her, just as the source of this power in Nature has now become known to all intelligent men. Delilah sought to nullify, to cancel, to destroy the power by striking at its source, by shearing the legendary locks. Men, having become familiar with this power in nature, ignore and apparently despise it, striking at its very source by entering into relations which conform not to the power and the law which they know but which in themselves are heedless and unreasonable when measured by such knowledge, and unnatural, except for man as an animal. The animal in man becomes the basis of such relationships. The moral, the intellectual and the spiritual enter not into them. It is thus that Delilah shears the locks of Samson today, as in the legend.

God's revelation of truth has come to man through dramatic presentation, as in the book of Job; through legend, as we have just seen in the case of Samson, and through the recital of a simple story which breathes the sweet spirit of pure womanhood, as in the story of Ruth, for that story is a revelation of divine truth. The Word of God is truth, whenever, wherever and however that word is spoken. Is, then, the story of Ruth the Word of God? Is it divinely inspired? Let these inquiries be answered when we are done with the theme. The spirit of truth which is reflected in that which is written or spoken, is our only guide in our search after divine inspiration.

That spirit we may discern and surely will discern if we are earnestly seeking after spiritual truth. Judged by this test, the book of Ruth is an inspired writing. What, then, does it teach? Purity and the devotion of woman to woman. The devotion of woman to woman is a purer and a higher quality of character than is the devotion of woman to man. The same can be truly said of the devotion of man to man. This is a truth which will be apparent to all. There is, then, a quality of human character which rises above the physical and becomes a reflection of the spiritual in man. It is of this quality of human character that we will speak as God reveals it to us through the story of Ruth. Man is an animal, but his nature and his endowment are not wholly animal in their quality. The proof of this is not plain. We may even claim that there exists in human character no quality of which we do not see the outcroppings in some order of animals lower than man. Through the physical world man cannot discover anything spiritual either in himself or in his fellow human creatures. He can discover and if he is closely observant he must be forced into the discovery and acceptance of the truth that he and all his fellow creatures are animal in their natures, the relations and in their aspirations, from the beginning of conscious earthly existence to its ending. There is nothing pertaining to a physical existence which a man seeks, labors for and aspires to, which is not manifested in a lesser degree in some order of animal life below man. This is true of those who seek wealth; of those who seek power and leadership; of those who seek society and companionship, whether the same be with one or with many; of those who seek

the gratification of all the physical passions and powers which appertain to human character or which require physical conditions for their development. This is true even of the laborious and deeply intellectual research into the laws and powers of the material existence. In all these particulars the inclinations, the efforts and the powers, some of them in the most rudimentary and undeveloped form, are manifested. From the day of his birth to the hour of his death, man is and must ever be an animal, inseparably connected with and linked to that long line of ancestral brute creatures along which he has come up to a matured and perfected physical development. To escape this truth is impossible, to seek to escape it is folly.

Is there, then, in man any essential quality of character or any endowment which does not in some form or degree of development appertain to the creatures below man? There is not. This is not to deny to man a developed spiritual nature with spiritual powers appertaining thereto, either undeveloped or partially developed, but it is to accord to the lower animal creation a spiritual nature in an undeveloped or embryotic state, with a possibility of the same spiritual powers belonging therewith as man possesses, were it possible that such embryotic spiritual natures could be developed. There is nothing, however, in revelation which teaches, directly or indirectly, the possibility of any such development in these lower orders. They sleep in an endless oblivion. Man's conscious spiritual nature and partially developed spiritual powers are a growth under the same law of development whereby his perfected physical

nature endowment and powers have come into conscious and recognized existence and use.

When man was an animal purely and simply, he had no more soul than have the members of the brute creation which surround man today. He possessed the undeveloped possibility of a soul. This all the brute creation possesses now and ever has possessed. The difference between man and brute is thus: in man this possibility of a soul has been developed through progressive stages into an actual conscious real soul life; that is, *real* in the sense of experienced, not in its material or physical sense. This development and the law of it have been elsewhere considered. We now treat of this soul life as an actual possession and experience, and not of its source or the law of its development. Have we, then, an actual and experienced soul life above the plane of our animal existence? This is the question of the ages. This is the hope of the hopeful. This is the doubt of the doubting. This is the revelation of the Book of Ruth. You will answer this last assertion by the counter assertion that the text of the Book of Ruth makes no mention of or reference to this truth, and this is a fact.

Nevertheless, we assert that the declaration of this truth through the text of the Book of Ruth is as clear as is your own experience of the existence of your own soul life. This latter you will hardly deny. No man living in earth life has actual knowledge of his own soul existence, when we use the word actual in its physical and real meaning. His only knowledge of such existence must come to him through his exercise of those powers which are wholly spiritual, and they

are used with great difficulty and in the most rudimentary manner in this human life. It is a fact, deny it if you will, that the race of man doubts its own spiritual existence; doubts the existence after death of anything corresponding with actual, real, conscious life. Individuals, the world over, do rise above this doubt; the race does not. In the individual cases this freedom from this doubt arises from religious fervor or fanatical impulse. It is not based upon the existence of such evidence as would be required to establish a physical truth. Such evidence cannot exist in human life. The human race, as a race, is doomed to doubt its own spiritual existence, its own soul-life, as long as the race exists. Any physical proof of such an existence is a physical impossibility. The spiritual proof of it must ever be shadowy and indistinct. It therefore follows that such individuals as develop to some degree their own spiritual powers may have during human existence some shadowy and indistinct proof of their own spiritual existence, based solely upon self-conscious experience coming to the soul through the use of these partially developed spiritual powers.

The strength of this evidence is wholly dependent upon the degree of the development of these spiritual powers. At its utmost such development must be very meager during human life. Future as well as present spiritual existence is a divine truth, revealed to man through his own self-conscious experience, and revealed in no other way. It is a truth capable of no other revelation. It can have no other source of revelation. It is a self-conscious existence, independent of the existence of all other creatures, and the truth

of the existence of it can come to the soul alone through a self-conscious experience of the soul. This is the only way and manner in which the soul can have knowledge of its own spiritual existence in this life, and it will be the only way and manner by which it shall know this existence in its future life. Therefore the measure and the certainty of the soul's possession of such existence is dependent wholly upon the development of its own spiritual powers, both here and hereafter.

The conscious knowledge which we shall possess after death, of our soul life, our own spiritual existence, shall be the same in kind as that which we now possess. It shall be stronger and clearer, only to the degree to which our soul powers which are wholly spiritual shall have then been developed. This development may be great or it may be small. If the latter then the same doubt as to the soul's spiritual existence which now troubles many will certainly continue, and for precisely the same cause. Present conscious existence shall not be cut off, after that it shall have been re-established following the temporary unconscious transition period of physical death, but such consciousness may not rise to the assurance of an endless spiritual existence. This latter can only come with a fair development of the soul's spiritual powers. This development may come during human life or it may not come until after the lapse of a long period following physical death. It all depends upon the efforts of the individual soul. God endows every human creature with the soul germ; the development of that soul germ lies with the individual soul itself. The soul germ is itself a development under a change-

less law of God, from that endowment which the Creator bestows upon all life.

Let us express this thought in another form. The possibility of soul existence is bestowed with every form of individual life, which passes out of the universal life of God and becomes individualized by act of the divine will. This possibility of soul life has developed into reality alone in man, the highest and the perfected development of physical creation. In man it is a growth, a development from this possibility originally bestowed with individuality of life in the physical state.

Such is that higher life of man and of woman which differentiates their lives from all forms of life manifested below them. The truth of the existence of such higher life comes to us through revelation from God, and through self-conscious individual experience. The revelation of this truth from God is two-fold, first direct, by God's Holy Spirit teaching it to us as individuals, and second by a record of that which implies and necessitates the existence of such higher life in order that the record should be true. Of this latter revelation the Book of Ruth is the most distinct and positive of all the writings which bear the impress and seal of God's Holy Spirit in their production and in their preservation.

The thought that the spiritual life of the soul may be manifested to the physical life of the soul, is as old as is the hope or the knowledge that there is such spiritual existence. In every age, in every country, and among every class of human beings this thought is and ever has been present. It became the longing desire of my own earlier life, and the experienced

reality of my matured life. I therefore speak as one having knowledge of that which he speaks. My words are now neither conjecture nor theory when expressing this thought. The spiritual world can and does communicate with the physical world, not through the physical but through the spiritual alone. This truth is one which can be received and accepted through the experience of him who investigates it. It cannot be demonstrated; it cannot be proven. It must be experienced. Not all the so-called spiritual phenomena which have ever been produced, nor all which is possible should be produced, can demonstrate or prove that the soul of man possesses a spiritual existence. They may aid in leading up to an experience, an individual and personal experience, which in itself establishes this truth, wholly independent of the phenomena. A full and satisfactory conviction of this truth must eventually rest upon such individual experience, freed from all such phenomena. The reason for this is that a knowledge of the soul's spiritual existence can only come to it through a personal experience in such existence. This is the only manner in which we can have knowledge of our own physical existence. In the physical world this knowledge came to us only through the exercise of some one or more of our five physical senses. Without these senses or some one of them, we could not know that we lived in a physical existence. In the same manner if the soul was without any spiritual powers it could not possibly know that it possessed a spiritual existence. A wholly unused power or sense is only equal to a nonexisting power or sense; that is, it is no more effective. Our assertion is therefore logical, that the

only possible way by which the soul may know of its own spiritual existence is through some measure of use of one or more of its own spiritual senses or powers. Most people do make an unconscious use of these powers, or of some one of them, and thereby can acquire some experience, establishing or tending to establish this truth. To the extent of such experience they have knowledge of their own spiritual existence. A knowledge of the spiritual existence of others can come alone through the same channels, just as a knowledge of the physical existence of others comes to us alone through the exercise of some one or more of our physical senses. It is thus that we know ourselves and that we know each other in this our present life, and it is thus only that we can know our own spiritual existence and that of others. The spiritual powers now discernible by us through an individual experience have been described elsewhere, as well as the clearness or indistinctness of such experiences.

Along the lines above pointed out communications between the physical and the spiritual kingdoms or states of life are constant and almost universal. Such communications do some harm and they do much good. They are the foundation of all religious knowledge and comfort as well as the sure anchor of religious belief. They do some harm because they lead many to become satisfied with the simple assurance of a spiritual existence without seeking that state therein which can alone bring unending happiness. The latter is almost certain to be the case when these experiences are sought and obtained along any other than devotional and religious lines. Those who seek this great truth through physical phenomena, ranging

from the lowest fetich worship up to scientific and psychical research, rarely develop those spiritual powers which bestow everlasting spiritual life; while those who seek the same truth along the lines of devotion, obedience and worship almost certainly do this. It is, therefore, the law of God that the former method be not used, and that the latter method be faithfully followed to the end of the developing in our human existence all the spiritual experience and knowledge which it is possible for us to acquire.

The wizard and the witch, the soothsayer and the seer, who live and labor upon the lowest plane of spiritual knowledge and understanding, and who deal alone with the fact of a spiritual existence, without regarding or seeking knowledge of the moral states of that existence, are accursed of God from the beginning to the end of His written revelation. The priest, the prophet and the religious seer working along lines of devotion, worship and obedience, and seeking the development of those spiritual powers which bestow spiritual life, are blessed of God always. The truth of an exchange of thought between those in physical and those in spiritual existence, is a revealed truth. Destroy or ignore this truth and revelation falls; accept this truth and correctly understand it, and revelation is made plain. How can we correctly understand it? By a study of what is revealed concerning it.

The universality of communication between the two worlds will be conceded by all who accept such communication as a truth. Many deny it as a general truth, but accept it as a special truth applicable to the declaration of revelation to man. By such it is

limited in its use to God's Holy Spirit. This is not an unreasonable view of it, but it is an incorrect one. God uses his own laws just as we use them when they are known to us and are such that we can use them. Let us, then, examine this law in this light. The spirit of God speaks to the spirit of man. This is not done by audible voice. No one having the slightest comprehension of the spiritual nature of man will claim this. In thus communicating truth to the spirit of man, it must be communicated through the spiritual powers which were created in man for such use. All souls are alike endowed. This does not mean that all are equally endowed, but that all have the same endowments, more or less bountifully bestowed. No human soul has an endowment which is in any one particular not common to all human beings. If, therefore, one human being has the power to receive communications from the spirit world, all human beings have the same power. The power is not developed alike in all but it exists alike in all. I have the power. I have developed it and I use it as freely as I do any of the powers which are commonly a part of the endowment of human life, but in the using of it I have been led into the knowledge of a law governing the use of this power, which law is irrevocable and changeless as are all the laws of God. The method by which alone I could have been brought to a knowledge of this law, is known to no other than to myself, and never can be known to another. When I first awoke into a realization of this law, I was overwhelmed with a sense of responsibility of which I had not before even dreamed. I had not known what I was seeking. An indomitable

will, a determination which would not yield or rest, had urged me on to a point at which I realized and comprehended the law through an experience which cannot be written and which likewise brought to me the knowledge that for me there was then no retreat. Not that I did not thereafter remain as free to do or not to do, as free to follow my own desire and will as I had been before, but to undo and to escape the experience and the knowledge which it brought, was an impossibility. For me it remained but to accept this responsibility that I had thus unwittingly assumed, or knowingly and of my own free choice accept spiritual death. My choice may alone be judged by what I have done.

This much of personal experience I am compelled to declare in order to lay the foundation for an explanation of this the most occult of all the powers which man uses in his human state. In its lower forms of use, wherein ignorance on the part of the one using the power, as well as on the part of those urging its use, is profound and dense. It is a curse to the human race. As such is almost the universal condition under which this power is invoked, I cannot but emphasize the truth that the curse of God has followed such use of it throughout the span of human existence covered by the record of written revelation. Such curse rests not upon the power itself, because that is bestowed by God upon man with human life, but upon the abuse of the power. The fact that it is abused through ignorance does not lessen the stream of evils which flow from it.

I, therefore, assert, and assert from experience, that there is a power of communication between the soul

of man in the human state, and the soul of man in its spiritual state, through that spiritual nature and a spiritual power which are common to both. This truth cannot be established or proven by anything material. No physical phenomenon which ever has occurred, or none which it is possible ever should occur, would have any weight in convincing me of this truth. It is a spiritual truth and must be learned by a spiritual experience. When thus learned it can be no more doubted than we can doubt our physical power of vision. I do not mean to say that all who use this power have that clear and well defined experience which comes with the physical power of vision, for many use this power in so halting, imperfect, and ineffectual manner as not to recognize it as a distinct power of the soul. It is with them as it would be with anyone who, through imperfections in or inability to use the organ of vision, received only an occasional and indistinct sensation of light, and was ignorant of the source through which it came to him, and was ignorant of the laws governing its coming to him. Such use of this power is all but universal. Few people who have grown to maturity have not experienced this much of the use of this power. On the other hand those who use this power with any fair degree of comprehension of what it is and of the laws which govern its use are few indeed. No one who uses it for commercial purposes, or for the entertainment and amusement of himself or his friends, has any such comprehension. To resist the desire for the spending of hours in the exchange of thought with those who have experienced human death and the after life, and who manifest in

such thought every individual characteristic of human life, is impossible, except such resistance be founded upon a knowledge of God's law forbidding it. I say exchange of thought, for the reason that such thought comes from those of every degree of intelligence and from those of all capacities for thought, from the lowest of the human standard to the highest intellectual powers attained by man. Such experience, therefore, becomes in one instance really and truly, an exchange of thought upon an equality of powers and ability, barring only the inequality of personal experience, while in another instance it becomes the privilege of the one in human life to sit at the feet of higher wisdom and learn of experiences and truths he has never known. Through this power the fool may revel in his folly, and he will find his equal, equally delighted, on the other side of this curtain of death. Those seeking wisdom and a better understanding of spiritual laws will be met by a higher order of thought, thoughts that flash, then burn and leave an impression that is fixed. Throughout this range, man in his human state may use this power and enjoy it. It may give him pleasure, delight even, and some profit, but this can only be at the imminent risk of condemning his soul to everlasting spiritual death; for it is alone from such as are thus condemned that he receives his pleasure and his instructions. This truth he cannot realize, neither can it be clearly explained. It is one of the truths which must be experienced in order that it be understood. Such experience may come in different ways, but that it will come in some manner to him to whom God wills that it should

come is certain. When it does come, such use of this power is forever relinquished by him to whom it comes. In confirmation of these assertions I simply refer to the written record of God's revelations to man of his truths and of his laws. Therein you will find nothing but condemnation of the use of this power, in any other than in the last named phase of it.

Elijah, in his life and in his death stands out as a marked character in the record of God's written revelation. He was a man chosen of God for a special life and for a singular death. Three men died like Elijah died: two of them wholly human—Moses and Elijah, and one of them, the Christ, both human and divine. In considering his life we must keep in mind his approaching death, as it aids in establishing the truth that he lived to fulfill a special mission and to do a special work. His life was distinctive from the lives of all other men then living. It was not subject to the same laws either morally or physically as were the lives of other men. By this we mean that his life was subject to special laws not applicable universally. This is proven by the manner of his death. This is not asserting that all of God's laws are not universal in their application, but it is asserting that all men do not come under the operation of all of God's laws, at least during their human existence. This is certainly true, and the lives of the three persons named stand as the revelation and the proof of this truth.

Elijah was a devout man, occupying the office of a Prophet of God. The prophetic office implies an extraordinary relation between him who occupies it

and his God. Such extraordinary relationship existed in this case and was manifested throughout the life and in the death of Elijah. The first instance in the record of his life which manifests such relationship is the manner in which his necessities were supplied during his retirement in a lonely and desolate region, at least desolate in so far as any congenial society or surroundings existed for him. It was then that the ravens brought him food both evening and morning. It requires a childlike and simple faith to believe that birds of the air did actually carry to this man of God the means of sustaining his life during this period of his retirement. For those who cling to this belief let it be sufficient. We prefer to read it in its broader significance and treat it as an Oriental figure of speech, half concealing and half revealing a fact which might be misconstrued and misunderstood. That fact appears to be the truth which would naturally follow the situation so fully described. Elijah was then a religious recluse, led of the spirit of God into a desolate place for God's own purpose. He lived there as all human beings live, by eating food and drinking water. The source of the supply of water is plainly stated. The source of his supply of food is figuratively stated: he took it under the shadows of the evening and under the shadows of the morning wheresoever he could find it, without reference to any individual ownership. Was this justifiable? If it was done under the direction and the guidance of God's Holy Spirit, it was justifiable. Is there a law which is higher than the law of man? Is the eighth commandment a law coupled with conditions and exceptions?

These are questions which such an interpretation of a figurative declaration presents. They are worthy of consideration. The ten commandments were given to Moses as a rule and guide of moral conduct for Israel. Inasmuch as they are a declaration of fundamental ethics and of moral obligations of man to his Creator, and of man to his fellow men, they were and are applicable to all men everywhere. The ten commandments are the basis of law, order, and civilization throughout the world. They are a part of God's revelation of truth to man and a very important part, so important, indeed, that their preservation was assured by the engraving of them upon stone, instead of writing them upon parchment or paper. While all this is true of the ten commandments, yet it is equally true that they are not free from and independent of all other revelations of divine truth of equal authenticity which may bear upon or conflict with a rigid or set interpretation of them. Is there any revelation which does this? We are now considering one which certainly does if the interpretation placed upon it is correct. A man who does at any time and under any circumstances clandestinely or secretly sustain his own life off of the property of another, does thereby violate the eighth commandment if the same is interpreted strictly and without recognized exceptions; while this is true, it is also true that few men can be found who would withhold justification for such violation as came as the result and necessity of extreme and abnormal conditions, when such conditions were not self imposed. If this be true, it then follows that there is a higher law, revealed to the heart of man,

than that written in the Word of God. The law of self preservation is above and beyond all other revealed law, and all others must give place to it if necessity so commands. There are times, therefore, when technical theft is not a moral crime, and Elijah's extremity constituted such a condition and such an exception. It does not necessarily follow that the same reasoning should apply to the other nine declarations of fundamental moral principles. The extremities of human conditions and the necessities of self preservation may never be applicable to them, and if so then there can be no violation of them without moral sin. We are treating of this one instance wherein God has revealed to man this exception to this one commandment.

The words of Scripture are not always to be read literally. They are often figurative or symbolical. Such is the account of Elijah's stay with the woman of Zarephath and her son. A literal understanding and interpretation of these words would require a suspension of natural law. This does not occur in God's government. No law which God has established is ever suspended or changed. One such law may be overridden by another to the extent that would indicate a suspension or change of the first, but when this is the case the suspension or change is only apparent, it is not actual. In this case the absence of loss in the cruse of oil and in the measure of flour and the apparent sustenance of three persons in contradiction of natural law must be considered as a figurative and symbolical declaration of some truth either physical or spiritual. We accept this as a conclusion which appeals to all think-

ing people. Let us see, then, if we can find the truth thus declared. It was a season of spiritual famine, just as often comes to man in every age and in every country; a season of doubt, of uncertainty, and of wandering after new and undiscovered spiritual truths. As in the physical world, a period of famine is a period of rest to the productive powers of the earth. So it is in the spiritual world, a period of rest in the development of spiritual understanding. Spiritual knowledge is a matter of growth; a growth so slow that it can only be recognized by comparison of periods widely separated by time. Such spiritual growth is sometimes checked just as growth in the physical world is sometimes checked by protracted drouth, and it is, as at other periods, accelerated just as physical growth is accelerated by copious rains and favorable seasons. In the days of Elijah, Israel was passing through a period of spiritual famine. He alone, of all in the land, had at his command the means of satisfying spiritual hunger. This means he shared with the widow and with her son by his daily life with them and by his spiritual care over them. Such was the cruse of oil which never failed, and the measure of flour which was not diminished.

What is the truth revealed to us in this manner? We may not understand it in full, but we may know it in part. God feeds the souls of men through those whom he chooses to call for that work. To such he speaks direct. God's Holy Spirit is with them, guiding, teaching, and enlightening them in a manner not known to all. Elijah was a prophet with prophetic powers. He was enlightened of God in an especial manner through such prophetic powers.

With such special powers and enlightenment came special duties and responsibilities not laid upon others. God has chosen this manner in which to proclaim spiritual truth, and advance spiritual understanding, in all ages of the world. God's methods do not change.

Has human life been restored to them once dead? That this was done is indicated, but not so definitely stated in the record of the acts of Elijah the Prophet. It is unnecessary to consider the physical condition of those concerning whom such statements have been recorded. The truth that a human body may lie in a trance condition for a period indefinite in duration destroys any uncertainty of statement as to the real condition of those concerning whom these statements are made. The rational conclusion would seem to be that the trance state or condition would account for all cases cited. This is not denying the power of God to restore the soul to its body before decomposition has destroyed the possibility of its performing its functions. This, if done, is done under a physical law unknown to us, and not by an act contrary to law.

The life of Elijah finally became apocryphal, that is, symbolical. In this symbolical record physical laws and physical facts are made to represent spiritual changes. The contest upon Mt. Carmel, the fire from heaven consuming the sacrifice, the destruction of the prophets of Baal, are all symbolical of that spiritual change which came over Israel because of the efforts of Elijah, the preacher and teacher. Israel repented and turned from the prophets of Baal to the worship of the true God. The rain

which came symbolized this change. It was a widespread and sudden awakening to the newly declared truths which came over Israel even as a great shower.

Elijah found God in the still small voice which spake to him as he stood in the cave's mouth. After this voice had spoken to him it never left him, and in it lies the key to all that is recorded of him in his after life. From that hour Elijah rose to a plane of spiritual experience and spiritual knowledge never before attained by mortal. It is in this light that all subsequent statements concerning him must be considered. We will treat of them thus, as the closing stage of his earthly career. They teach and illustrate these truths:

First. That God does speak to his chosen servants in a still small voice while they are yet in human life.

Second. That such is one of God's methods for declaring, disseminating, and perpetuating his truth

Third. That it is a relationship between God and his human creatures outside of and distinct from that general relationship which applies to all.

The first of the above named truths is one—grand of conception and glorious of realization. It can readily be conceived—it is rarely realized. He who does realize it, if any can, will, of necessity, draw back from a declaration of such realization. The Holy of Holies was once entered by the robed and bejeweled High Priest. The Holy of Holies is now entered by the humble of heart and the unknown of earth. In silence and in seclusion God's Holy Spirit now meets and speaks to and with the spirit of man. The law by which this is done is the same,—

the method of using the law alone is changed. God's truth is given to man as rapidly as man is prepared to receive it. The laws by and through which it is given are changeless.

Accepting the truth that God does declare his truths to man as man is prepared to receive them, we must consider the method by which such declaration is made. This method is repeatedly revealed by God's written word, and in no place therein is it more plainly revealed than in the still small voice which spake to the prophet Elijah as he stood in the mouth of the cavern. It was the voice of God's Holy Spirit speaking to the spirit of a man prepared of God to receive and hear such voice; a preparation typified by a great and strong wind, by earthquake and by fire. As the spirit of God thus spake to the spirit of Elijah, so speaketh the spirit of God to the spirit of all men everywhere when they are prepared to receive, to recognize, and to know that voice.

That such is one of God's methods of declaring, disseminating, and perpetuating his truth, cannot be denied by anyone who accepts the fact of revealed truth. It would not be correct to say that this was God's only method of doing this, yet this would not be far from the exact truth. It is better to say that this method enters into and becomes a part of all other methods, not even excepting the teachings of Christ, our Saviour. All other methods are supplemented by this one, and without this one all others must fail.

In applying the third thought we must distinguish between those who teach and those who are taught.

To some, as to Elijah, God speaks with a fullness, a clearness, and in a manner unknown to others. This difference lies not in the method, but lies in the clearness and in the fullness of the declaration on the part of God's Spirit, and of recognition and understanding on the part of the person receiving the declaration. In this lies the difference in relationship and the difference in responsibility which have been noted. To whom much is given, of him much is required. To whom little is given, of him little is required.

Human death is not the same for all human beings. It is the same in that it is the ending of one state of existence and is the beginning of another, but in the physical phenomena accompanying it, it is not the same. We have the record of three instances wherein new or strange phenomena enter into or accompany the death of the human body: the death of Moses, the death of Elijah, and the death of Jesus Christ. In all these cases the new or strange phenomena attach alone to the human body. They reveal to us the existence of a physical law as yet to us unknown. It is a law producing quick dissemination, or quick return of the human body to its elemental gases. The truth that there is no place in the spiritual world for the human body is one which I have accepted. It is a truth from which I cannot escape. If it is not a truth, then all that I have learned concerning the spiritual state is error; error even unmixed with truth. In all my settled convictions, in all the laws of the spiritual existence which I have myself experienced, in all the knowledge which this experience has brought to me, there cannot be found a place

for any physical creation or for any material existence beyond human death. There are to me two distinct worlds, unknowable each to the other, and immortality of existence is to me founded upon this truth. My own soul is a power above and beyond all material existence. It is a power independent of material existence both in its origin and in its destiny. It is true that a material existence is inseparable from its origin and from its earthly state, but this material existence is no part of the soul, the Power, even while it is the servant of it. Human physical existence is one of God's methods of manifesting in individuality, His infinite life and powers, of which our lives and powers are a part. God lives in us, we live in God. Our own life should reveal to us the life of God. Our own finite powers should reveal to us the infinite powers of God. All such revelation must come to the soul through its own spiritual nature. None can come to it through its own physical endowments and powers. We then find ourselves brought face to face with this proposition: My life is a part of God's life; is comprehended in it, but is distinct from it in its individuality and its freedom of will. My powers, both spiritual and physical, are a manifestation of the infinite powers of God. In this manner the infinite life of God and His infinite attributes are revealed to my soul through its own spiritual nature. The physical world cannot reveal God to the soul of man through the soul's physical powers because these are too far removed from the infinite life and the infinite powers of Deity. The soul in its spiritual endowment and powers approaches the life

of God immensely nearer than it does in its physical endowment and powers. In truth these latter are so far removed from the infinite life and powers of Deity that they could never become, to the soul, a revelation of its Creator.

The object of all these thoughts is to impress and to emphasize the insignificance of the material life and powers, and the tremendous importance of the spiritual life and powers of the human soul. This brings us to the reiteration of the truth that there is no place for material existence beyond human death; that such existence is foreign to the thought of spiritual existence, when the latter is understood as well as it may be in human life, and that revelation does not declare the coexistence of the two after human death.

Death is the end of all material existence in so far as the soul may for itself recognize and know a material existence. The proof of this lies alone in the study and comprehension of the spiritual nature and the spiritual powers of the soul. This truth must be first learned in this manner. After it has been thus conceived, revelation sustains the conception. Primarily revelation contradicts or opposes such conception. This is true because it is addressed to beings incapable of conceiving or of accepting spiritual truth in manner other than through material figures. The revealed truths are changeless. The manner of their revelation is also fixed and is changeless. The comprehension of such revelation is not so. That varies through succeeding ages and in different individuals. Your comprehension of the revelation and of the truth revealed is one thing, mine is another.

Yours may be right and mine may be wrong. Mine may be right and yours may be wrong. How are we to determine this? There is but one rule and but one law in so far as I comprehend it, whereby the correctness of our comprehension of a spiritual truth and the revelation of that truth can be determined. That rule, or law, is this: Our comprehension of the spiritual truth and of the revelation of that truth, must be sustained and confirmed by every other spiritual truth which has become known to us. The simplest spiritual truths we know by experience. In fact we can never know any spiritual truth except by and through our own experiencing of it. Revelation, therefore, leads us up to the experience and through the experience makes the truth known to us. Revelation thus precedes the experience, points the way to the experience and foretells what that experience will declare unto us. This is all revelation can do for us. With the experience alone comes the knowledge of the truth revealed. We may accept the declaration of revelation as to what our own future experience shall declare unto us and say that we thus believe and know the revealed spiritual truth. If we do this it is error, for we do not know and cannot know the revealed spiritual truth until we shall have experienced it. We form a conception of it and call such conception knowledge of it. Such conceptions will scarcely be alike in any two individual cases, and will extend to the widest possible variations within the limits of reason, and even beyond the limits of reason. These conceptions cannot all be right. They must all be wrong, except one only. Who has that one right conception of the revealed

truth? The soul which has itself experienced the truth, and none other. That one and that one alone can rightly conceive the truth and rightly apply the revelation. We may, therefore, only know revelation in so far as we have ourselves experienced the truths revealed. For instance, the existence and the attributes of God are revealed, but we may only know the meaning of that revelation in so far as we may have experienced God's existence and His attributes within our own soul. The same is forever true of all revealed spiritual truths: we must know them, if at all, by experiencing them within ourselves.

This brings us to the declaration that he who proclaims that revelation declares a material existence after human death, is speaking without knowledge. It is equally true that he who declares that there is no such material existence is equally speaking without knowledge. Which declaration, then, are we to accept? The one which harmonizes with those spiritual truths which we have experienced and do thus know. What are these spiritual truths? I will name some of them, you may be able to name others.

First. The existence of God, called spiritual.

Second. The existence of divine attributes.

Third. The possession of a spiritual existence and of spiritual powers superior to and independent of our physical existence and powers.

Fourth. The existence of the same in others both before and after human death.

Fifth. The existence of the spiritual power of thought transference.

Sixth. The use of such power by God's Holy Spirit to fulfill the purposes of God concerning His human

children, as well as the use of this power in ignorance of or in disobedience to God's law.

Seventh. Spiritual knowledge of God, through the spiritual life of Jesus Christ, the Son.

Is God's existence a truth which we do or which we may know? It is a spiritual truth which may be known spiritually. It is a physical truth as well which is proclaimed by deduction, by the physical creation. With this physical truth I am not dealing. It is unavailing to bring the soul of man into communion with its Creator and to thereby bestow the powers of spiritual life. As a physical truth it is available, because it becomes an aid to the experiencing of the spiritual truth. As such an aid let us not ignore the revelation of God's existence which comes to us through physical creation, but let us beware lest we accept such revelation as sufficient to bestow spiritual life upon the longing soul. It is true that Nature points the way up to Nature's God, but Nature never can reveal God to the soul of man as the giver of spiritual life. This can only be done by a spiritual revelation to the soul of the spiritual existence of God. It is this which becomes and is spiritual life, as distinguished from one opposed to spiritual death. This revelation can now come alone through the spiritual conception and acceptance of Christ the Son, because this is and ever shall be the last, the fullest, the complete and perfect revelation of this truth to man. It is for this reason that since Christ's coming, man can come into this truth in no other manner. Before Christ's coming man could receive this truth through the revelation then possessed. The world has this same revelation now, but

its acceptance now would be impossible without coupling therewith the acceptance of the revelation through Christ, which became in itself the fulfillment and perfection of the former imperfect revelation. I dwell upon this in order to make clear the difference between the acceptance of the spiritual revelation of God made to the spiritual powers of the soul, and the recognition of the truth of the existence of God as declared by the physical creation and accepted by the intellectual powers of the soul. These intellectual powers pertain to the physical life, exist because of the physical life, and are manifest and are dominant during physical life. The knowledge which they can bestow upon the soul concerning the existence of its God avails it nothing other than as an aid to that spiritual knowledge of this truth which can be bestowed upon it alone through its own spiritual powers and which can give birth to and can sustain spiritual life. It is this spiritual knowledge coming as an individual spiritual experience which constitutes the new birth. The new birth is the passage out of a neutral into a positive spiritual state; out of that spiritual state into which all men are born into the state of spiritual life which can alone be entered through such new birth.

Second. It is true that we may experience and may know something of God's infinite attributes. This is alone true through a spiritual conception of the revelation of God's life and his infinite powers which is contained in our own lives and in our own finite powers. I have elsewhere asserted and sought to prove that a spiritual conception of our own life, our own self-conscious existence, bestows upon the

soul the clearest and the fullest revelation of God's existence, which it is possible that we receive. When we consciously comprehend the truth of our own spiritual existence through the exercise of our own spiritual powers, we have thereby, within ourselves, a conscious revelation declaring to us the individual existence of our Creator. Such consciousness is at once consistent with this truth. It would be inconsistent with anything else as alleged truth. Such revelation every soul may receive, but every soul does not receive it. It is wholly dependent upon the soul's self-conscious recognition of its own spiritual nature and spiritual powers, and this does not come to everyone. It is an experience which must be sought and earnestly sought. It is possible for all who will put forth the required effort. It cannot come without the effort. The same is true of the revealed attributes of God. Our own finite powers point the way to some measure of comprehension of God's infinite powers. We could not comprehend an infinite power in God of which we did not have within ourselves some measure or type revealing it to us. Our revelation, therefore, of God's divine attributes is necessarily limited to those of which we may find the type within ourselves. These we may and do comprehend in a measure corresponding with the clearness and the fullness of our experience of them within ourselves.

Third. Are we conscious of our own spiritual existence? Whoever answers this inquiry unhesitatingly in the affirmative is basing his answer rather upon his hopes than upon his conscious experience. It is a truth that many of us do know and all

of us may know our own spiritual existence and our own spiritual powers, as a conscious experience, but around that experience ever hovers a doubt or the shadow of a doubt. It is not possible that in our human existence we should fully realize our own spiritual existence unaccompanied by such doubt. The reasons for this have been fully explained and need not be repeated here. Subject to such doubt we do experience and do know our own spiritual natures and some of our spiritual powers. Speaking with the above qualification, let us analyze our own experiences and declare what we may concerning this obscured life of ourselves. Follow me in these thoughts until you find your stopping place and then rest, but rest in the assurance of a further hope which will not down.

I live. I know that I live because I am conscious of the functions of life. My life is separate and distinct from all other life. This I know because I will with freedom and act according to that will. My life here is physical, but it is not all physical. I am dependent upon matter for the carrying out of many things which I will to do, but I can also will to do some things for the doing of which I am not dependent upon matter. I am associated with a material body, and act through that body in much of what I will to do, but not in all things which I will to do. If I recognize this as truth then my whole life is not limited by my physical organization. To discriminate at this point is the crucial test of my recognition of my own spiritual nature and powers. I can think. What is thought? It is an act, primarily of the will, secondarily of the power of thought. I

say primarily of the will, because my will is the master power of my own individual existence, and it must set in motion all the other controlled powers of my being. Therefore I will to think and my power of thought is brought into action, and the thought is the product of that action. Thought, then, may be defined to be the product of the power of the soul to think. Thought is in its essence spiritual. It is not dependent upon matter for its existence. Matter can neither limit nor control it. In this I speak of thought in its essential nature. It is certainly true that many thoughts are limited and controlled by matter, but this is because they concern matter. Such limitation and control do not apply to thought in the abstract, but solely to such kinds of thought that concern matter. I, then, am conscious that I possess a power of thought above, beyond, and outside of the real or material existence; a power that can act independent of material existence, and that this power is subject to a will which is also superior to and outside of a material existence. In the exercise of these two powers, to will and to think, independent of and outside of a material existence, I lay the foundation of my spiritual experience. He who stops at this point must ever be haunted by the fear that his life powers are so intimately interwoven with and interdependent upon his material existence, that when the latter perishes through human death, the former must cease also. The thought is that the conscious life powers of the human creature should enter into the state of oblivion, the same as the life powers of the brute creature. When we are enabled to pass on beyond this point, this dread vanishes.

Having laid this foundation for a recognition of our own spiritual existence let us proceed as far as we in our individual cases may go. We all clearly recognize our own will power and our power to think. We recognize these powers because we consciously use them daily and hourly. In the same manner we must recognize those spiritual powers which I further enumerate. I have the power to know good and evil. This is distinct from the power to know right and wrong. The brute creatures share this latter power with man, but the brute cannot attain the power to know good and evil. This power is spiritual and wholly spiritual. When man attained unto it he ceased to be brute and became human. This power of the soul, like all others, is controlled by the will. It cannot be used without the mandate of the will. The soul itself is made conscious of the existence of this power, and the will is stimulated to a use of this power, by the direct action of God's Holy Spirit upon the spiritual nature of the soul. This much of direct revelation is bestowed upon every human creature whenever, wherever, and however he may live. No one can escape it. You may call it conscience or designate it by any other name, but it is neither more nor less than direct revelation from God through His Spirit to the spirit of man, revealing right and wrong and urging and guiding to the exercise of this power to know good and evil by act of the will. If such guidance is heeded and this power is used the knowledge of good and evil comes to the soul through the exercise of this power. Having this knowledge the soul then makes its choice and fixes its own spiritual state thereafter. The pos-

session of this knowledge of good and evil does not mean that the soul has, by the possession of such knowledge, fixed its spiritual state, but it does mean that it is then in a position wherein its own voluntary choice between good and evil will forever fix its spiritual state. If we have simply advanced to a knowledge of good and evil and have not yet by act of the will made choice of either, the soul possesses thereby a very indistinct consciousness of its possession of this spiritual power. If, however, to such knowledge we have added the act of the will and have chosen good and have rejected evil, then such consciousness becomes distinct and enduring. If the act of the soul is to choose evil, then this indistinct consciousness of the possession of this power forever vanishes.

Having by act of its own will chosen good, the soul has thus fixed its spiritual state and there is then revealed to it in the same manner its possession of another spiritual power, the power to know its Creator. This power it also exercises by act of its own will. It seeks knowledge of God and such knowledge comes in response to the effort. The degree of such effort fixes the clearness of such knowledge and the latter determines the clearness of its consciousness of the possession and use of this power. This knowledge of its Creator, acquired in this manner, brings to the soul a knowledge of its possession of a power to worship its Creator. This power is likewise subject to its will, and willing, it worships and is conscious of such worship and of the power which enables it to worship. Worship of God in this manner bestows upon the soul the consciousness of a power to

obey its Creator, likewise subject to its own will. So willing, it exercises this power and does obey. Such obedience brings to it a consciousness not only of the willing obedience, but also of the possession of the power of obedience, and of the exercise thereof.

Above and beyond the consciousness of the possession of these spiritual powers and of that which comes through the exercise of them, there is one other spiritual power which may be realized in human life. It is the power of thought transference: soul speaking to soul, through their spiritual powers alone. This power is realized in some measure by all who become conscious of the influence of God's Holy Spirit directly upon themselves, because such direct influence is possible only through the existence and use of this spiritual power. In the use of this power the soul, receiving the influence, is unconscious both of the existence of the power and of the use of the power. Such consciousness is not for all. It comes to whom God wills it, only under conditions and with responsibilities, unknown to all save to those upon whom they have been forced against their own wills, and to such they come in manifold form according to the purpose of God concerning them. Such experiences bring to the soul a consciousness of its own spiritual life and powers, so full and so exalted that the shadow of doubt is well nigh removed therefrom. It is not altogether removed; neither is this possible in life that is human.

I have now traced the possibilities of the soul's consciousness of its own spiritual nature and powers and in doing so I have dwelt alone above the plane of material existence. I care not to come to the plane

of material existence in my search after the consciousness of the spiritual, but if I should do so I might therein find corroboration of what I have asserted.

Fourth. Another spiritual truth that we may know is that other individuals than ourselves possess a spiritual nature and spiritual powers. We know this reasoning from analogy, and we may also know it by experience. The former knowledge is intellectual, and I do not care to use it. The latter is spiritual and it alone will be considered. One person impresses another person, both being in human life. You have experienced this and I have experienced it. It is the language of soul to soul, sometimes indistinct, sometimes distinct. Such language is not of words, or of signs, or of sounds—it is of spirit. This power existing in human life is not lost by human death. It is a power of the soul which is undying. To the great majority it is a power indistinct in its manifestations and in the experiences derived from it. To the few it is distinct both in its manifestation and in the experience derived from it. Human death is normally the beginning of the use of this power in its secondary or developed state. Its use prior to death in a developed state is abnormal in the sense of unusual. It is rather a pre-development of a normal use. I would, therefore, say that it is possible for all persons to receive indistinct and unrecognized impressions through this power, from the souls of others who have passed through human death. It is also possible for some persons through such pre-development of this power to receive such impressions with the force, clearness, and power of language, although language is not used. In this

manner it is possible for us to know as an experience that other souls have a spiritual nature, and at least this one spiritual power. When such development has gone to the extent named, that is, to have the force and effect of language, this experience becomes so distinct and clear as to admit of nothing beyond a shadowy doubt, and as I have before explained this much of doubt will not be and cannot be taken from us.

Fifth. The existence of the development of this power, such as I have just named, amounts to a recognition and use of the spiritual power which I designate through transference. This is neither more nor less than the power of one soul, by act of its own will, to give to and to receive from another soul its will concurring, any thoughts which both are capable of conceiving; that is to say, such exchange of thought through this power is limited to the ability of the lower and the most ignorant of the two to conceive the thought thus bestowed. When I declare this truth I state nothing new. Such power has always existed in the human soul, and this pre-development of it has occasionally existed and been used, since mankind lived as human.

Sixth. That this power is the power of the human soul which is used by God through his Holy Spirit in influencing, guiding and sustaining his human children is an assertion which is uncontrovertible to those who have experienced, have studied, and have recognized this power. God uses the powers which he has created and which he has bestowed upon the soul of man for the fulfillment of his purposes concerning man. Of all such powers no one is so directly and

so freely used as this one we are considering. While this is true it is also true that it is a rare occurrence that the power itself and this use of the power are recognized by the human creature. The influences of God's Holy Spirit are felt; his guiding, sustaining and strengthening power is felt; but the channel through which these reach the human soul is so indistinctly outlined that it is generally unrecognized. This is not an abnormal state of development of this power during human life. It is rather its normal state. That higher development of this power which renders the use of it an experienced truth, during human life, is more properly the abnormal development. Such abnormal development, so called, is attributed to one of two causes, or to both such causes united: First:, to an unusual, and in that sense, an abnormal desire and effort of the soul in its human state to penetrate into and know the mysteries of its future existence, and second, to the purpose of God in leading a soul into such desire and effort as a preparation for some specific work. In the former case such desire and effort are to be deprecated as leading the soul into dangers of ultimate spiritual death, which dangers cannot be generally recognized or accepted. In the second case the soul is brought to recognize that for it there exists no alternative between progression to the complete fulfillment of God's purpose or spiritual death for itself. It, therefore, follows that this pure and exalted power of the soul, a veritable sixth sense, wholly spiritual, is used alike by those who seek to recall and in a measure and in a sense do recall the souls of some departed whose existence has become wholly

spiritual, and with them do peep and mutter in ignorance of the power they use and of the divine law they break. To follow this simple statement of truth with reasons therefor and explanations thereof, would lead us far from the line of thought we have under consideration.

Seventh. Is there a knowledge of God which comes through the acceptance of the Son? If there is not, then is our faith vain and our hopes blighted. That there is such knowledge has been the testimony of earnest men and women since the days when Christ came among men. This knowledge is a spiritual truth and is learned alone through a spiritual experience. There is no other possible way of attaining unto it. For this reason it is a truth known and recognized only according to the degree experienced by each individual. To one it is an absolute and undoubted truth; to another it is a truth shadowed by uncertainty; to another it is a truth founded upon a hope, yet scarcely recognized as an experience. To myself, personally, I can truthfully assert that through a period of about fifty years experience it has been all of these through different parts thereof, beginning with the hope and ending with undoubted assurance. The experience of all cannot be the same, and the experience of none should remain the same through any long period of years.

What is this experience and this knowledge? If I could answer this inquiry by words, figures, thoughts which would enable one person to comprehend this truth without having first had the experience, then would I have accomplished that which no man before me has ever been able to do. When Christ was

among men He used language the simplest and the clearest to declare this profound truth, illustrating by symbol and by metaphor, by parable and by natural phenomena, and this was all He could do to aid man in comprehending it. He clearly taught that the comprehension of the truth is spiritual. Our thoughts must, therefore, be given alone for those who have experienced this truth in some degree. With this understanding we suggest the following as the course of a common experience. The soul's first thoughts of God are an inspiration from the Spirit of God. Such inspiration comes to every accountable human being at some period of his human life. It is God's first effort to win His own child to Himself. If these thoughts are gladly received they are retained, cherished, and mused upon. If they are indifferently received they are dropped from consideration. If they are rebelliously received they are rejected without consideration. They must be received in one of these three ways. In either case these thoughts are repeated hour after hour, day after day, week after week, month after month, year after year, until each soul for itself makes final choice between obedience and disobedience to its Creator. If such final choice be disobedience, then these thoughts inspired by God's Spirit, cease forever, and the spiritual state of that soul is fixed forever. If the choice of the soul be obedience to its Creator, then such inspired thoughts continue unceasingly, ever deepening and broadening as the developing soul can receive and comprehend them. The inspired truth which is thus given to the soul is ever fitted to the development of the soul to which it is given, and

this development passes through every degree from the first faint and irresolute desire to obey and worship its Creator, up to the full measure of the possible development of the soul's spiritual powers in human life. What such measure of possible development may be is not for you or for me to say, for we have not reached it.

It is thus that experience reveals to us the truth to which we refer. Can this experience be recorded in words? This is not possible. The most that we can say is something like this: I have felt a desire to obey and to worship my Creator. It has seemed to me that this was right and my duty, as a child of an infinite Father. Acting upon this sense of right and duty I have sought to obey and to worship. As I have made the effort I have been assisted in an unknown and undefined manner. As these efforts have continued day after day, and year after year, they have grown in strength and intensified in purpose continually. A feeling of peace, contentment, and satisfaction has ever accompanied these efforts. Such feeling became so definite and pronounced that it could be best expressed by the term enjoyment. That is to say, that the purpose, the efforts, and the acts of obedience and worship became a joy, a pleasurable self-accepted privilege, a delightful respite from the cares, perplexities, and the necessities of this human state of existence. I have realized that all this is above and beyond our every-day physical plane of existence, with its accompanying duties, cares, and pleasures. It is a spiritual experience wholly. It bestows an assurance of the existence of our Creator and of our own spiritual nature

and powers, which can come in no other manner. That is, I can say that I know God exists and that I have a spiritual nature and am endowed with spiritual powers suited to such nature, in a manner that I could not possibly know these truths otherwise.

This, then, is the experience through which every child of God who chooses obedience and worship, passes. The degree of clearness accompanying this experience is variable. To one it is vivid and distinct. To another it is indefinite and indistinct. To all it is an assurance of peace and contentment with the life bestowed upon us by our Creator as we now know it and as it is revealed to us in its spiritual phase.

In the light of these spiritual truths which we may know, I submit this as my conviction: that material creation does not and cannot enter into our spiritual existence, as an experience or as a recognized truth. Memory will prolong and confirm to us the truth of a material existence, while memory of earthly experience endures. This I have attempted to show elsewhere, can be but for a limited period. When memory shall fail to recall to the soul the experiences of its own physical existence, either through unconsciousness of such experience or the failure of memory concerning them, then shall the soul have no knowledge of the existence of any material creation. By knowledge I mean assurance based upon experience. While this is a restricted meaning of the term knowledge in this the human state, it is the correct and only meaning of the word in our spiritual state. The foregoing is my conviction, because it is in harmony with all my spiritual

experiences. The opposite view would be out of harmony with these experiences. This view of our spiritual existence cannot be accepted by all, and may be accepted by very few. It is repugnant to early teachings, to the folk-lore of all peoples, and to the figurative and symbolical language of God's revelations. On the other hand it is consistent with the great truths of that revelation when we can penetrate to and comprehend them in the greater and truer depth and breadth of meaning which lies beneath the metaphor, simile and figurative language beneath which they have been necessarily buried.

Apply these truths to the record of the death of Elijah, and what have we? A declaration that human death is not the same to each and to all human beings; a preparation of the mind of mankind for the ultimate conception and acceptance of truths connected with the death and resurrection of Christ the Son. When the record of these profound truths shall be reached in our search after the revealed truths declared by God through revelation to His children, then shall this subject be further considered in its bearings upon our spiritual existence.

The story of Esther, the beautiful queen. Is it mythical? Is it allegorical? Or is it true and real in whole or in part? This inquiry need not be answered, as it is a matter wholly immaterial to our purpose in considering it. Whether it is true or is untrue as to facts, we can never determine, but we can receive through it a revelation of spiritual truth, and it is for this reason that this record has been preserved among the writings which bear the impress of divine inspiration. What is this spiritual truth?

It is the uncertainty which envelopes all spiritual truths both in our human existence and in our spiritual existence. This uncertainty is real and must be met. No possible revelation can declare these truths to us so as to free them from this uncertainty. No possible experience can carry us out from under an overshadowing doubt as to the truth of the very things which we personally experience. Doubt, uncertainty, and a possible miscarriage of intense hopes and longings constitute the warp into which this story is woven. This truth concerning it we can all readily see. If this be a truth and this writing is of inspired origin then it is to this truth that we must look for the meaning and the revelation for which it was given and for which it has been preserved to us. Outside of this warp of truth we care nothing for the story. The balance is embellishment, the figure and the design of the woof, which appeals to the imagination, holds the thought and preserves this warp of truth for succeeding generations of mankind. Truth thus clothed has been preserved, and will be preserved as long as the imagination and the heart of mankind remain human. We can safely assert that there is no surer or better way by which revealed spiritual truths could have been preserved to man. In proof of this assertion we need nothing further than a reference to the story of the creation and of the garden of Eden; the simple heart touching story of Ruth, and the story of Esther, the beautiful queen. These are not all of the illustrations of this truth which the inspired records of God's revealed truth contain. They are simply three out of many such. The time has now come when the literal truth of

the physical narrative of that record is of no importance, provided we have power to seize upon and comprehend the spiritual truths which are revealed by and through such narrative. If we lack this power then let us cleave to and maintain the literal truth of the narrative, for in that case it is thus alone that we can be profited by them.

The source of all truth is God's infinite intelligence. The same is true of all knowledge of every kind and in every realm. The created intelligence can originate nothing, can discover nothing, and can declare nothing, except that which is revealed to it by this infinite Intelligence. All revelation is physical, intellectual, or spiritual. All human beings may receive revelation along either one of these three channels, or through all of them at once. That revelation which is physical is appropriated and is made effective through the experience and the observation of the individual. This is plain to all. We observe it even among brute creatures, where it is equally a source or channel of knowledge. We may call it experience, but it is more than experience. It is experience appreciated, digested, and assimilated into our very being, a part of our thinking selves. When experience is thus received it becomes to us a revelation of physical truth. All of this applies equally to our intellectual nature and powers and to intellectual truths which we make our own. The source of such truth is the same and the method of acquiring it is the same. Leaving the plain of physical experience and of intellectual acquirements we pass up to the plain of spiritual experience and of the attainment of spiritual truths. The same law unchanged,

governs these. In addition to this law we then have an aid in the inciting and sustaining influence of God's spirit. All spiritual knowledge must come to us through our own spiritual powers and our own spiritual experience. They cannot be bestowed upon us in any other manner. The Holy Spirit, in the realm of spiritual truth, becomes our teacher and our guide and our comforter. Without his aid we could not in this life discover our own spiritual powers, could not receive experiences through them, and could not acquire spiritual truth. With such aid our spiritual nature with its spiritual powers are, in a sense, prematurely developed, are made to us a conscious possession, and a source of limited spiritual truth in this our human existence. When such development is not possible for a human being in his human existence it will most certainly come to him in his spiritual existence. We make this statement because it is truth and because it helps to express the truth of the shadowy and, to us, unreal conditions of our own spiritual natures. This is a truth we must all receive and accept sometime. It were better that we recognize it in our human state rather than to have it thrust upon us in our spiritual existence.

The material idea of the spiritual existence of the soul after death and the material thoughts with which we are wont to depict the experiences of such soul whether redeemed or condemned, should be corrected, in so far as it is possible for us to do this, during our human existence. The failure to do this is the source of a great danger to the soul after death. It is not everyone who is so firmly rooted and grounded in his experiences and in his beliefs concerning spir-

itual truth, as to be able to withstand the rude awakening which must surely come to those retaining material ideas of God and heaven, when they shall pass through death into that existence which is wholly spiritual. The danger is that they will then let go of all hope and of all belief in God and in heaven, through this failure to comprehend this unreal nature of the spiritual existence and of all therein. Do not mistake our meaning of the word unreal. Thus used it means the absence of all material existence, and the absence of all conditions which would require some material existence to sustain them, or would require thoughts based upon some material existence to describe them. Spiritual existence is pure existence disassociated with all things real, as we are so often moved to think of it.

What then may we know of spiritual truth? We may know that which we experience. We can know nothing beyond that which our own experience has taught us, or shall hereafter bring to us. The gist of this thought is, that our own spiritual experience as individuals limits our own individual spiritual knowledge. This we know to be true in this life, and we assert the same to be true in the spiritual world. We, therefore, acquire spiritual knowledge only to the extent of our own individual spiritual experience. Spiritual experience is within our reach in human life; in fact we must have such experience before we can enter into the spiritual state of the redeemed. Every reader of these thoughts must measure and judge of the clearness, definiteness and extent of such experiences within himself. No other can do this for him. By your past experience you have attained

your present spiritual knowledge. In like manner by your future experience you will attain your future spiritual knowledge.

If there is an element of indistinctness and of uncertainty about your past experience and knowledge, that same uncertainty, in some measure, will follow you throughout eternity. This is the greatest and the most important lesson the human soul can learn during its earthly existence, and this lesson above all others fits the soul for rapid development after human death. The lesson must be learned some time. If not before, it must be learned after human death. If not learned, then the soul must recede into uncertainty, unbelief and a final rejection of all spiritual truth, through inability to comprehend its uncertainty. We here enter a field of investigation which is not pleasant to contemplate. Speaking for myself alone, I shrink from such thoughts of spiritual existence, but accepting what I have accepted, and experiencing what I have experienced, I must accept this also as truth, and accepting it I prepare myself to grow into spiritual knowledge after human death, by that same process and under the same law by which I have acquired in this life the little I do now know. I see the absolute impossibility of realizing my material dreams of the spiritual existence. They were dreams and have vanished or faded with the hour of my own spiritual awakening. I cling to them as we all cling to the memory of pleasant dreams. I know now that they can never be true, just as we in wakeful hours know of the unreality of so many of our impossible dreams. Heaven exists and heaven exists for me unless I shall hereafter forfeit my spiritual state

by some willful act of disobedience, but heaven does not and cannot exist for me as I have so fondly pictured and longed for it. With this awakening comes also the assurance that the soul of man is endowed with powers and possibilities lying dormant until forced into development and use by the mandate of a will which in its might and power within its own little domain is created in the image and likeness of the will of God. I bow to the will of God; it is omnipotent. All within me, in like manner, must bow to my will, for it is supreme over all that I am. By my will I call my dormant powers into use, and they serve me. As I have done so shall I do. Eternity is before me, and I am supreme over my own powers, as God is supreme over me and over all His creatures.

With such thoughts of our own spiritual existence, what is before us, one and all? Can we form a conception of what we are and of what we will be spiritually? We can in part, and that part only in shadowy outline. In doing this let us outline our own existence as we seem to comprehend it. For myself I would say that the fact of my own existence is presented to myself in this manner: I am a conscious thinking being; my thoughts are dependent upon my own will, and that will is free and independent of all other creatures, and by God's own act and decree is also free of its Creator's will. My will is therefore supreme in its own limited realm. That realm is bounded by the limits of the powers with which my soul has been endowed. I can command these powers and they must obey. I do not say that nothing outside of my own will can influence its action. I simply say that nothing outside itself can compel its action. I will to act

and I will to abstain from action, according to my own desire. Desire precedes every act and precedes every refusal to act. Desire and will are therefore the origin of all that I am. Back of this beginning I cannot go. I simply know that I am a being endowed with desire and will with the unlimited and unrestricted use of these two powers. These powers are the beginning of all that I am, but they are not all that I am. The only one word which includes and covers all that I am is the word s-o-u-l. When I declare myself a living soul, I mean thereby all that I ever can possess and all that I ever can attain. It is the whole of which everything else I have or ever can possess is simply a part. I, my soul, am therefore superior over my will as my will is superior over all the other faculties and powers which I possess. I, the soul, separated and released in individuality from God's own universal and everlasting existence, began my existence by act of God's will and according to His own purpose. From that period to this hour I have continued my individual and separate existence according to my own will and pleasure. I shall thus continue it forever.

Conscious accountable life can never be absorbed back into the life from which it sprang. God's revealed law forbids this. Conscious unaccountable life is not even so reabsorbed. To say that conscious unaccountable life is so reabsorbed, is the nearest approach to exact truth that the human intellect can comprehend, but in an unqualified sense or meaning this even would not be true. The human mind cannot follow and define the state of that unaccountable life which has proceeded forth from the universal life of God, and has ceased to be manifested to conscious

beings. Of spiritual existence it has nothing; of oblivion it can scarcely be said to have a part, and of a still lower state which must exist we cannot conceive. All life proceeds forth from the life of God. No life which has thus come forth from the life of God can again reenter into and become a part thereof, in the sense in which it was a part thereof before its separated existence. All life that is manifested has been thus separated and individualized.

To comprehend this much is the duty of every one, to comprehend more is the privilege of few indeed. Let us see if we can go further along this line of thought and express our thoughts so that they may be intelligible. This means that we must separate ourselves from our own material existence and follow further out along that line of our own individual spiritual existence, upon which we have entered. To do this let us use the singular form of expression and say: I am a distinctly independent and conscious being; I know that I have a physical existence, to which I will make no further reference. I know that I have a spiritual existence separate and distinct from my physical existence. I know this because I experience this truth. I have within me and I use powers which are independent of all physical conditions. These powers are obedient unto my will. My will is obedient unto *me*; therefore I am. If I am and am conscious of this truth, then I either had a beginning or I have existed always. I know that I have not existed always, for if I had so existed, I would be a god, and I am not a god. Therefore I had a beginning, but when and how that beginning was, I can only know as it is revealed to me, for out of

the depths of an unconscious existence my conscious existence sprang. I therefore owe my existence to the creative act of a Being existing before me, and that Being can only be the uncreated life-giving Power which is God. My life, my soul, my existence, is therefore a spark cast off from the uncreated life-giving power which is God. If this is true, then my own life is to me the revelation of my Creator's life. It is the same in kind, differing only in the intensity and diversity of its powers. My Creator could not endow me with any form or quality of life which he did not himself possess, and has endowed me only in the image of some of his infinite powers, and with an image and likeness to the quality of his own existence. Thus cast off from this infinite source of life, what am I, and whither must I ever progress? I am conscious of the difficulty of answering this inquiry. I am able to forecast my own future alone by my past experience and by the light of that revelation which I am able to comprehend in part and to accept. Thus forecasted it will be something like this:

Death, and unconsciousness to all that is physical.

Continued spiritual existence, with all my spiritual powers quickened.

Unending growth, along the lines now opening before me, which are:

1. Consciousness of individual spiritual existence and of developing spiritual powers.

2. Worship of my Creator and a searching after his revealed truth.

- 3 Obedience to my Creator and the subjection of my own will.

4. The joy of the possession of knowledge which is unattainable except through strenuous and unceasing effort.

5. Approach unto oneness with God.

6. Absorption into the likeness of God to the limit of my own finite powers.

I know that I have a spiritual existence. I know this in precisely the same manner that I know that I have a physical existence. I know each, by the exercise and use of the powers which belong distinctly and solely to each. Having progressed thus far I am prepared to study myself spiritually. I compare my use of my spiritual powers now, with my first unconscious use of these same powers, and I find that there has been development in some degree. That development has come from the exercise of these powers. If such use of these powers in the past has produced a recognizable development of them, then I can safely assume that a continued use of them will continue their development. Upon this assumption hang all my hopes for future spiritual knowledge and of future spiritual happiness. Spiritual happiness is founded upon spiritual knowledge, and the intensity of such happiness is directly in the ratio of such knowledge possessed. I refer to spiritual happiness as distinct from emotional happiness; I have experienced both. I do not wholly condemn emotional happiness. It is natural in our human state, natural for both man and beast, and when properly controlled is productive of good as well as of pleasure. When uncontrolled it is in man productive of evil and only evil. Emotional happiness springing from man's religious nature is all that I have need to consider

in connection with this subject. It is a feature, more or less prominent, of all religious movements among the masses of men. The more ignorant the masses, the more predominating is this feature, and when the ignorance is dense and the emotional nature is misguided by sincere but ignorant teachers and leaders, it often reaches the limit of mania, a religious mania, recognizable and traceable through the ages. In this degree it cannot be other than harmful, physically, intellectually, and morally. It is an abnormal use of a divinely bestowed endowment. Uncontrolled by reason, and in man freed from the control of instinct, such abnormal use of the emotional powers of man, incited by man's religious nature, is to be unhesitatingly and wholly condemned. I have myself seen it indulged to the extent of self-imposed and unconscious hypnotic trance, continuing from twelve to twenty-four hours, and leaving the subject weakened and debilitated mentally and physically. I speak from personal observation, not from personal experience, for I have never permitted myself to go into hypnotic unconscious trance at any time or under any circumstances and never shall permit so long as I retain my present views and beliefs.

Religious emotion is not Christianity. It is a misguided effort to worship, and is better than no attempt whatever to worship. This is all the good that can be said of it, and let us permit the evil which might be spoken of it, remain unspoken, for happily it is fast disappearing from the Christian world with the advance of spiritual knowledge. Spiritual happiness is above emotional happiness. The former is based

upon the possession of spiritual knowledge resulting from the use of spiritual powers, and is kindred to that intellectual happiness which springs from the acquisition of intellectual knowledge and the mastering of natural problems. Such spiritual happiness is everlasting, if the knowledge producing it is retained. To retain our knowledge we must use our knowledge. When we use it aright, we gain greater knowledge by such use. The same is true spiritually. Therefore that our spiritual happiness may be everlasting we must ever progress in knowledge and thereby ever increase our happiness.

2. Worship is the highest and the greatest power of the soul. It distinguishes man from all that is below him. It allies man to all that is above him. Through the power of worship we may claim kinship with angels and with all higher orders of intelligence. Worship is the power which unites all creatures capable of it into one family of worshipers, and if each worship to the full extent of his power to worship, then all are equal before God. I know that I worship; you know that you worship, if you do worship. What is this of which we have knowledge? It is a consciousness of a harmonious existence with our Creator's existence. Such consciousness is worshipful in itself and leads to worshipful thoughts concerning God. Worshipful thoughts is all that worship can be, for thought is the essence and the all of worship. Forms and ceremonies are only useful in guiding the thoughts to God. They do thus aid those who have need of them, but all souls must at some period of their existence rise above all forms and all ceremonies, and to such they must become

useless and even repellant. Such period may not come in human life, but it will surely come.

Associated with worship is the unending search after God's revealed truths. This search will be everlasting.

3. What is obedience? Obedience is a quality of action. It is neither absolute nor definite in what it is and in what it is not. A given act or course of conduct may be obedience in one and disobedience in another. All depends upon the purpose of the actor. This is what is meant by defining obedience as a quality of action. God commands and reveals His commandments through one or through many channels of revelation. Such revelation is comprehended in varying degrees by each individual who comes into a knowledge of it. He who of his own free will and purpose conforms his actions to his own honest understanding of that revelation is obedient unto the command revealed. We therefore progress in obedience as we advance in our knowledge of revealed commandments and in our comprehension of such revelation.

4. The possession of any knowledge which is attainable alone through strenuous and persistent effort, is always the source of joy. This is the experience of all who attain such knowledge. It is as true in the intellectual world as it is in the spiritual world. In each the law which governs is the same. It is the law of effort and the recompense of effort which always has and always will prevail throughout God's universe. Upon this law is founded the happiness of heaven and by it is that happiness assured to every one who submits to the requirements of the law. God

directs and leads, but man acquires alone by and through his own effort. Knowledge cannot be forced upon any intelligence; it must be won.

5. Are we approaching unto a oneness with God? We have before asserted this and we repeat the assertion. We have before explained something of what that oneness is and we add to that explanation now. The truth that we may and should approach unto such a oneness with God, is a revealed truth which those must accept who accept divine revelation in any considerable measure of fullness. God requires of His children perfection according to their knowledge. As their knowledge increases the degree of that required perfection increases. It is no contradiction of terms to speak of degrees of perfection, when we measure perfection by states of knowledge. If you cannot accept this view of the term perfection, then do not follow us in this argument, for it will be meaningless to you. I am personally convinced of this truth, that perfection is a relative term and a relative state, from the perfection of inanimate matter up through all degrees and states of animate existence to the infinite perfection of Deity. Perfection means an existence harmonious with all the laws of our Creator, known or knowable, to the perfect creature. It must mean this and it cannot mean more than this, whatever the state or degree of intelligence of the creature. If this be true then step by step as we advance in knowledge, will the relative degree of our perfection change. Such change will be an approach towards the perfection of Deity. An approach towards the perfection of Deity must ever be an approach towards likeness of character with Deity. Whatever therefore

we may comprehend through revelation of the character of Deity, we may comprehend of our future selves as we shall approach unto a likeness unto our Creator. God receives His children into a consciousness with Himself, which must mean a harmonious unison of character according to the light, knowledge and comprehension of the creature. This means, therefore, that as we progress through an endless spiritual existence, we shall reach a state wherein we shall be what we now know God is, lacking only that infinity of endowment which we know is an attribute of Deity alone. In that transfiguration human relationships and all that adapts us to and qualifies us for our human existence, must pass away through the thickening shadows of failing memory and ever narrowing consciousness of our own preceding conscious existence. Our own conscious existence is now and ever shall be limited by the powers which we possess, and must change with them.

6. Absorption into the likeness of God to the limit of our own finite powers, what is it? In dealing with this subject we must necessarily pass beyond the limit of experience and into the field of conjecture wherein we are forced to seek the knowledge of so many spiritual truths which lie beyond the present range of experience. Concerning such truths we cannot have knowledge in the proper sense of that term. What we can have is conjecture, based upon our experience and upon our comprehension of revelation. In truth, all that we may know of our future state and of the powers and the possibilities thereof is thus included. Human experience must ever be limited by that line which divides the life which is human from that con-

tinuation of the same life which becomes spiritual. No human being has ever crossed that dividing line of physical death and has returned from the nether side thereof into human life and human experiences. This was not even true of the divine Christ, for His return was in His spiritual and not in His human existence. All that we may therefore ever know in this life concerning the life that lies beyond this border line must be conjecture; that is, conjecture guided by divine revelation and by the spiritual experiences of human life. Revelation cannot take such knowledge out of the field of conjecture because it of necessity deals with that which is beyond human experience, and consequently beyond human comprehension, except by and through conjecture. Truth which cannot be experienced must be thus accepted. In the spiritual realm there is no exception to this declaration. Individual spiritual experience in human life may aid in this conjecture. It does aid many of us very greatly. The more enlarged and intense such experience becomes, the greater is this aid. Spiritual experience in human life may become so broad and pronounced as to appear real and natural. When it is thus it in itself becomes a revelation to us of what our future spiritual experience will be along the same line. If any one of our spiritual powers becomes so far developed as to appear to us to be a real, a present and a continuing power, the same may safely guide us in determining what we will experience hereafter along the same line. To almost every one in some degree of clearness is this true of some one or more of his spiritual powers, and the conscious recognition of this becomes the foundation of our hopes and our beliefs concerning the

future life. Without any such experience it is very hard for the human soul to believe in or to hope for a future existence. Strive therefore to cultivate some one of your spiritual powers to that extent which will become the foundation of both a hope and a belief.

I first entered into an experience of this kind, and upon such experience I founded first a hope and then a belief. As this experience with me broadened into a like experience with other spiritual powers, such belief itself broadened into a satisfying assurance. In like manner we must ultimately understand and interpret all divine revelation by the light of our own spiritual experience. In this manner alone may we foreknow our own future spiritual existence by the knowledge we have of our own present spiritual existence. Thus read, what is before us? Each must answer according to his own experience and power of discernment therefrom. For myself, I can forecast my own spiritual life in no uncertain measure, if I shall live up to the light which I now have. I am what you are, no more, no less. We all start upon an absolute equality of powers and opportunities, for infinite justice compels this, as we have tried to show elsewhere. Of these powers and opportunities I have nothing now to say. I used mine with an unfaltering purpose to reach satisfying knowledge, if this was a possibility of human existence. Through years I never faltered in this purpose. I succeeded, not of my own strength or powers, but by the aid of God's Holy Spirit, guiding and sustaining me along a way which I can never recommend to another; a way so beset with alluring by-paths as to render it forbidden of God, as I now read and understand His revelation,

but a way along which I was foreordained to pass in a manner and for a purpose now revealed to me. I have done what I have done of my own free will always and in minutest detail, yet while this is true, I fully realize that other truth that heredity and environment have forced upon me the choice I have made in the doing of it. My will was and is free, but behind that will lies these two powers, heredity and environment, which God uses as He wills, and these powers, used by God, have made my will what it was and now is. I now know that I could have done nothing different from what I have done, and have entered into spiritual life. I could have refused and thus have entered into spiritual death, and this I am ever free to do. With such an experience behind me, what is before me? First, death, then after-life, and after-life for me means this: a brief period of unconsciousness and then resurrection into that spiritual life into which Christ entered through His resurrection, a life into which all shall enter who are obedient unto Christ's teachings, in the same manner through which Christ Himself entered it, physical death and spiritual resurrection. In that life I shall know all of spiritual existence which I now know, and shall enter upon a rapid increase of knowledge concerning it. Such knowledge will not come to me unsought or without effort. It will come as all the spiritual knowledge which I now have has come; that is, through earnest and persistent effort in seeking after it. The law of its acquisition will continue therein the same as we through experience know it to be in this life. God shall be as hidden to me then as He shall be hidden to me preceding death and I shall continue to seek

Him and to acquire knowledge concerning Him in the same manner and under the same law by which I now seek Him and acquire knowledge of Him. As my spiritual powers shall broaden and strengthen by use, I shall find the required effort less intense and the acquired knowledge more abounding; and this shall be my spiritual progression in my spiritual existence. As in this world, so it ever shall be that the results in knowledge shall be measured by the developed strength of the powers used and the intensity and continuity of their use. Following this law of the acquisition of spiritual knowledge, where does it lead? Ultimately to the fullest knowledge of God and of His revealed truth of which our developed and matured spiritual powers shall be capable. These powers are in their essential quality finite, hence such acquired and perfected knowledge, which measures the limit of their capabilities, must itself be finite and limited. We can never attain infinite knowledge of God or of His revealed truths. If we progress in the acquisition of such knowledge and persist in our efforts to acquire it, then it must follow that in an endless existence we must some time reach a period at which we shall have attained the full measure of such knowledge that our finite powers are capable of acquiring and comprehending. This shall be, for us, perfect knowledge of God and of His revealed truth, perfect, as measured by the possibilities and capabilities of our finite powers. Having reached this state of knowledge we enter into oneness with God, the rest of an endless existence. It is then that the soul of man shall have returned to the Father who gave it individuality of existence. who created it in His own

image and likeness. We have elsewhere considered this same truth under the heading of absorption into God, and will not here repeat.

When we shall have reached perfection according to the limit of our finite powers, then comes what? This is a thought we have not dwelt upon heretofore. We enter upon it now conscious that it lies beyond the range of actual knowledge and far out in the field of conjecture. We know that we shall continue in individuality of existence. We therefore know that we will possess some state of existence and will use our perfected powers for some purpose. Can we know that purpose even in conjecture? The story of Esther, the beautiful Queen, reveals it to those who can discern it. We speak now of that period wherein we shall have acquired all the spiritual knowledge which our finite powers are capable of comprehending. We shall then possess the spiritual powers we now possess, intensified and quickened beyond the possibility of our present conception, and we must use them throughout an endless existence. Such use is necessary to the maintenance of that which we shall then have acquired and yet those powers cannot then be used for the acquisition of greater knowledge. They can be used for resistance to the evil that shall then exist. If this be true, then it would seem that the life of every soul brought into a knowledge through Christ's redemption would run like this: a probationary period of existence upon the earth wherein it is required to work for the enlightenment and salvation of other souls; a period of rest from labor in its spiritual existence, wherein it is required to perfect itself in the knowledge of God and of His

revelation of truth; an unending period of spiritual existence wherein it shall forever stand against the powers of evil which shall then stand before it. God Himself does not resist evil by and through His own infinite power. This He never has done; this He never will do. God resists evil alone by and through the finite powers of His creatures, and thus He will ever continue to do. Shall evil ever be overcome by good in this manner? This is the question of the ages. Can we possibly answer it? Let us attempt it by the light of that revelation which we can discern in this simple Biblical story of Esther.

The life of Esther up to the point of her selection as Queen represents a period in the life of every human soul. It is the period preceding the soul's acceptance of and redemption through Christ. It is a period which is neither one of real strife nor of satisfying rest. It is a period neutral in its nature, wherein the soul is neither positively good nor positively evil; a period of uncertainty, of unrest, but not of fear. Out of this period the soul enters into that of acceptance and the peaceful assistance and joy which accompany it. This is reconciliation of the soul with its God during its earthly existence. This period is not freed from trials, dangers and demands for the display and exercise of the highest moral courage, just as Esther's life as queen was not freed from these. The life of the redeemed soul while it remains in earthly existence, is not and is not meant of God to be one of ease and unvarying joy. It is and must ever be a strenuous life, filled with strife, doubts, uncertainties and fears, sometimes bordering upon despair. The professing Christian who escapes these

things wholly, is certainly in a very unsafe spiritual state, and his spiritual life is hanging by a very slender thread. The true Christian life is real, earnest and strenuous; not all in the same direction, but all in one or more directions. The reason for all this is the presence and the power of evil and the irrepressible conflict which ever has waged and ever will continue between the forces of good and the forces of evil, until evil shall have disappeared from God's universe, if this latter be a possibility of our conception. That we can now comprehend a period wherein evil shall have ceased from all God's universe, is impossible. Revelation does not give us this truth, but does declare the irrepressible conflict. Shall the conflict then be forever and forever throughout eternity to come? If it is, then the forces of good cannot make any permanent gain over the forces of evil, and it is hard for us to conceive of God having so equalized these conflicting forces through his creative adjustments as to make the conflict everlasting. To think of it is to doubt it. To doubt it is to hope that the forces of good are so created, controlled and guided by divine government, that they shall ultimately overcome the forces of evil. There is no harm in the hope. There is harm in the opposite belief, because a hopeless conflict is a spiritless and a losing one. It is not necessary, neither is it best to carry this thought further

The soul's spiritual existence is therefore divided into three periods as was the life of Esther the queen and that of her people in the kingdom of Ahasuerus; first a period of neutrality, during which the soul continues in the spiritual state into which it was born,

and which state is neither one of spiritual life nor of spiritual death. This state is represented by the early life of Esther and by that of her people during the same period. Second, a period of recognition, acceptance and reconciliation of the soul with its God, as when the soul passes through these out of that neutral spiritual state into which it was born into the positive state of spiritual life. This transition of the soul corresponds with the anxious days of preparation and waiting endured by Esther and the anxious days of devotion and uncertainty endured by Mordecai as the representative of his people, all followed by acceptance and new relations with the king typifying the highest and only governing power of this earthly kingdom. Third, a period in the course of the soul's development in its spiritual life during earthly existence. This period is typified by the struggle of Esther and of her people to maintain their own earthly existence during that period of her reign wherein uncertainty prevailed. Following the death of Haman and the election of Mordecai came a period of her reign wherein Esther and all her people had rest from all their enemies throughout all the kingdom. That period typifies the rest of the redeemed soul in heaven after the strife of its earthly spiritual life shall have ended. Thus far these analogies which we seek to trace between the story of the earthly life of Esther and her people in the kingdom of Ahasuerus, and the development of the spiritual life of the redeemed soul, and which would affix to this story profound truth and hidden revelation, seem plausible. The next is not so clear. After

were themselves raised to positions of precedence and preference over all other peoples, they flourished to the full ability of their powers and opportunities, without let or hindrance, and with no one to make them afraid. Such period may certainly typify that period of the soul's spiritual existence after death, wherein it must grow up into the full perfection of its spiritual powers and into that knowledge of God and of His revealed truths which such perfected powers can alone bestow. These truths, we believe, can be reasonably sought after and found within this strange story. If they are not, what then are the truths declared or hidden which before a moral world justify the recitals of this, otherwise, strangely immoral story? There either must be hidden truths to be found within it and to be revealed by it, or else it cannot be a divinely inspired writing. We prefer the former view and hence seek for the hidden truths.

This, then, brings us back to the same unanswered question: What, then, of the souls' perfected powers after that they shall have reached perfection and shall have bestowed upon the soul that perfect knowledge of which they are capable? As certainly as it is certain that there is spiritual growth and development, does such a period of existence lie before every redeemed soul. Can we comprehend it, or can we gather light upon it from the revelations of this inspired story? To stand still in spiritual development is an impossibility. To cease in the effort to acquire spiritual knowledge is to recede from that attainment thereof acquired through effort. This is a spiritual law which we can understand. It is in keeping with a physical law of the same import. In fact, the two

are one and the same universal law, as it is in one plane applied to physical existence and in another plane to spiritual existence. As the continued nonuse of any physical organ or power through succeeding generations will certainly result in the dwarfing or loss of such physical organ or power, so continued nonuse of any spiritual organ or power will just as certainly result in the dwarfing or loss of such spiritual organ or power. We use the term spiritual organ not in a literal sense but figuratively, for literally there can be no spiritual organ or organism. All spiritual possibilities of the soul must be classed as spiritual powers. This being true, we therefore have this logical conclusion forced upon us, that in the soul's spiritual existence when that period shall arrive when it cannot acquire greater spiritual knowledge because of having reached the full limit of its finite powers to bestow spiritual knowledge, it must recede from its high estate unless we can find in revelation some truth which will obviate this otherwise logical conclusion. This very truth is that which we now seek in this otherwise questionable story of Esther. The story contains no account of the later life of Esther and of Mordecai nor of what they accomplished or failed to accomplish. It gives no account of any decadence of power and influence on their part. We must therefore assume that there was no such decadence. If there was no decadence then that power and influence became stronger and firmer because of the continued exercise of them through a lengthening period. This we will assume to be the fact as a fair inference from the story. This inference would point us to a maintenance of this highest development of

the soul attained through the full use of its finite spiritual powers when developed to their utmost limit. How is this brought about? By the united and continued effort of all their race who were below them in position, power and influence. That is to say, that the steadfast and united effort of all the Jewish people throughout the kingdom of Ahasuerus sustained Esther and Mordecai in their positions of influence and power in the kingdom. By what principle was this accomplished? By a law which we are now about to refer to and search out for the first time in these writings. It is the law which forces us to become, to be, and to do that which we never could become, or could be, or could do otherwise than through and because of the acts of those remotely connected with ourselves. The meaning we wish to impress is this, speaking personally for clearer illustration: I am today what I am because of two distinct developing causes, the one personal, the other wholly impersonal to myself. The one which is personal is easily understood. It lies within myself, and is covered by the general term individual character, which embraces all that lies within myself. The other has no reference whatever to what I have myself done. It is dependent upon what millions of others, each for himself and each within himself, have done. If my life had been cast upon an unknown island and thus been cut off from all knowledge of other human beings, what could I have become by means of my own personal efforts? I could have made some progress provided the incentive to effort had been present, which probably it would have been in a limited degree, but that progress would have been very slight. I therefore owe to the

second source, that one wholly impersonal to me, by far the greater obligation for that which I now am. That which is true of me is equally true of every individual who reads these thoughts. We each and all owe to this second source of development vastly more than we owe to the first source. The strength of man lies not within himself alone. It lies within the race of man, as one. This is true whether we speak of man as an intellectual being or of man as a spiritual being. We can see and understand it when applied to man intellectually; we may by effort see and comprehend the same truth when applied to man spiritually. Spiritual knowledge differs from intellectual knowledge in this one particular: it in its entirety must be experienced by each individual before it can be acquired. Intellectual knowledge is largely made up of the experience of others which we appropriate. This difference makes no difference or variation in the law of which we speak. It simply requires a different application of the law to the two kinds of knowledge. The sustaining power of numbers is the essence of the thought which we must absorb before we can comprehend this law. When we apply this truth to physical courage we comprehend the fact that there is a sustaining power in numbers. When we apply this truth to public opinion, whether it be right or wrong, we see the same truth exemplified. The power of numbers in maintaining sentiment is overwhelming, whether that sentiment be a political expression, right or wrong, an intellectual declaration, true or false, or spiritual truth. With regard to the latter, there can be no spiritual error because there can be no such thing as the experiencing of error. There is such

thing as delusion concerning spiritual truth; such delusions may be very general, very pronounced, and may be either new or very old. As a delusion, it is within the range of this law and is sustained and perpetuated by it. The delusion itself is intellectual, not spiritual, and it is because it is intellectual in its nature that it is possible for it to be thus sustained and perpetuated by force of this law. Spiritual knowledge coming to the soul alone through individual personal experience is not subject to delusion. We mean this in its full and unqualified sense. We do not mean to assert that delusions concerning spiritual truth do not exist, for such statement would be absurd upon its face during the present age. The world is full of such delusions today. All of them are intellectual delusions concerning spiritual truth, and are not founded upon the individual spiritual experiences of ourselves. When we make this assertion of truth and point out this distinction we are fully aware of the intricacies and difficulties of understanding which lie ahead. It opens up directly the question of what is a spiritual experience and how we may know that we have such. Were we able to answer these questions so clearly and so fully that none should fail in the comprehension of our explanation and in the further comprehension of the nature of their experiences, then would we thereby give to the world a greater boon than any which has ever come to it through instrumentalities wholly human. To do this is an impossibility. The divine Christ did all that it is possible should ever be done to make this truth clear to the dull spiritual comprehension of humanity while it remains of earth. To humanity has been given the

undeveloped spiritual power of comprehending this truth, and to those who escape spiritual death, and earnestly seek this truth, it shall surely come at some period of their spiritual existence through the full development of this power. That period may be in human life, but rarely will be so. To approach a subject like this would become a hopeless task were it not for that divine aid which does sometimes come to a human soul, bestowing upon it an expression which is not all its own. The redeemed soul does not exist who does not know that experienced spiritual truth lies deeper than any power of expression that it can use. The intellectual powers of man so dominate his spiritual powers in this earthly existence that to many no discernible difference between them is possible. Such people are the most unfortunately constituted of all human beings. They are of the educated, the refined, the polished of all lands. As a rule they stand for the highest ideals of Christian civilization. They mean well. Their purposes are upright. The world could not progress without them. To say that such people are or may be the subjects of spiritual delusion is neither pleasant to those asserting it nor to those reading and condemning it. Truth cannot always be pleasant to those most in need of it. It rarely is so. The spiritual nature of man is ever seeking its Creator, up to that period wherein it finds him or in uncertainty and despair denies him and abandons the search. In this search the intellect, being masterful over the man, assumes leadership. Herein lies the failure of the great majority who earnestly seek God and ultimately fail to find him. My heart goes out in sympathy to my fellow being

thus earnestly seeking a knowledge of God along a way by which he never can be found. If I can be instrumental in bringing an enlightened understanding of this bewildering truth to one human soul, my work shall not have been in vain.

As I have elsewhere said, I bow before the power and the greatness of the intellect of man, but I feel and see and know that there is in man that which is greater and grander and more enduring than his human intellect. It is man's spiritual endowment. To me this endowment is wholly distinct from and to a large measure independent of his intellectual endowment. Intellect belongs to earth, and to man's earthly estate. Man's spiritual endowment belongs to his everlasting existence in his spiritual state. Intellect shall grow dim and rest in oblivion when that which called it into being shall have ceased to be. Spiritual endowment shall endure forever and shall broaden, deepen and expand to the full limit of finite powers. At human death man's spiritual endowment is in the dawn of its endless day of existence, and man's intellectual endowment is sinking with the sun of his day of human existence into the night of oblivion, through non-use. If this be true then may we profitably tarry for a time in contemplation of the difference between man's intellectual nature and endowment and his spiritual nature and endowment. Let us trace the boundary line which separates this duplex endowment of man, and seek to know our own selves better. This subject is treated personally for the purpose of clearness of expression, and as I thus seek to know and understand what I am, I ask you to apply the thought to your own self and thus seek to know and under-

stand what you are. It is useless to read these thoughts for any other purpose. They can only aid the one who seeks to reach a conclusion along the same line of thought that is herein followed.

Intellect is the crown of a physical existence of which the progressive development is carried back, through cycles of time unknown and unknowable. I accept this truth through the twofold revelation of God's inspired Record and of his created universe. To me both unite in a harmonious declaration of this truth. Spiritual knowledge is the crown of man's spiritual existence and is likewise a progressive development through man's physical existence up and into a likeness of the infinite and eternal God. That is to say, spiritual knowledge is to spiritual man what intellect is to physical man. Spiritual knowledge is not intellect, neither is it dependent upon the intellectual powers of man. Intellect is not spiritual knowledge and never can either produce or bestow it. It is not even an aid to its acquirement. It is a direct and positive hindrance to its acquirement. Why and how this is true has been so fully considered elsewhere that it is not here repeated. I therefore find myself to be a creature possessing developed intellectual endowment and also a partially developed spiritual endowment. These two are distinct and separate. They are independent of each other to the extent that either may and does act without the aid of the other. Such independent action is their normal condition and office. They may also interfere, the one with the other, in this normal action and use, and whenever such interference occurs the individual suffers therefrom by retarded growth. In this manner

intellect has been held back by the interference of spiritual knowledge, and spiritual knowledge has been retarded by intellect. In human existence, intellect being fully developed and spiritual knowledge being in the dawn of its very existence, the latter suffers by far the more than the former by such interference. You may understand from this what intellect is to me, and what spiritual knowledge is to me. If they are not the same to you then we can scarcely travel together in the thoughts which follow. Intellect is a growth out of, a development from, instinct. Instinct is itself a development from individuality in physical existence in harmony with laws which pertain to physical life and may be studied therein. Spiritual knowledge is a development from, a growth out of, the intellect of physical life according to these same laws of progressive development which enable us to determine the relationship of intellect to all that is below it. Intellect is not instinct, but it is the development of which instinct is the flower and whose roots lie buried in the slime of creation's morning. Spiritual knowledge is likewise the developed fruit of which intellect is but the flower, and traced backwards through instinct, its roots are one and the same with those of instinct. Spiritual knowledge is as distinct from and is as much beyond intellect as is intellect distinct from and is beyond instinct. God has created all these, and he has created them by one and the same law of creation. That law may be expressed by the simple phrase, through progressive development comes matured existence. That law is universal in its application to all that has ever been created, as it shall be to all that shall ever be hereafter created.

Moral man came up out of neutral man. By moral man I mean man knowing good and evil. By neutral man I mean man without the knowledge of good and evil. Man first grew into a knowledge of right and wrong. This, instinct taught him. This, instinct still bestows upon the higher orders of animals possessing it. They know right and wrong, but they do not know good and evil. Morally they are, and can only be, neutral. This was man's state before a knowledge of good and evil came to him. This knowledge was a development from, a growth out of, man's lower state. It came as the result of individual genius, as all progressive development has come. Individual genius lifts its fellow creatures to its own level. When the knowledge of good and evil dawned upon its first possessors, then began that conflict between these two forces which can never end while evil endures. In these few words we find a foundation of truth upon which we must build in analyzing our own spiritual selves. I have not instinct, but I have that which is higher than instinct, intellectual powers. The use of these powers seems to me to have destroyed in me that instinct which otherwise would have been mine. Instinct was my birthright from that long line of ancestors whose highest powers were instinctive. It was mine at birth, before my intellectual powers could assert themselves. It governed me then as wholly as it governs creatures below the human kind throughout their lives. I was then an instinctive animal, pure and simple, in all that pertained to my physical existence. I had within me the possibility of intellectual growth, but I had no intellectual growth. This possibility came to me as an inheritance.

If my parents before me had not possessed it, I should not have possessed it. If their parents before them had not possessed it, then they would not have possessed it. If the parents of their parents had not possessed it then their parents would not have possessed it. It is thus that we must trace this possibility and the truth of our intellectual powers back to their origin and source as an endowment of the human race. That source and origin was genius in one human being. The truth of genius in its relationship to development and progress has been elsewhere treated. From the first human creature who through individual genius first crossed the line which separates instinct from intellect, has come down as an inheritance the intellectual powers of all human creatures.

I therefore recognize within myself two distinct inherited natures. First, an instinctive nature controlling me prior to the development of my intellectual nature, second, an intellectual nature, developed in my physical existence and controlling that existence in a masterful manner, so masterful that my instinctive nature has passed into the oblivion of nonuse. If I can thus discern the source and origin of my own intellectual powers, can I not go beyond this and discern the source and origin of my own spiritual powers? I know that I have such powers in common with all human beings in this, our stage, of human development. I know that my spiritual powers exist today in a very much lower state of development than do my intellectual powers. It is sufficient for my argument that I know that they exist. This knowledge comes to me in precisely the same manner that a knowledge of my intellectual

powers comes. It is by the conscious use of both that we know of their existence. The effect of my use of my intellectual powers is the bestowal of intellectual knowledge upon my soul, which is my conscious individuality. The effect of my use of my spiritual powers is the bestowal of spiritual knowledge upon my soul. These two distinct endowments exist and are used under and by virtue of one and the same law. It is the law which governs the creation and the use of all that is created. Creation may be defined as a progressive development from the lowest possible form of physical existence, wherein life may be manifested, up to the highest possible form of spiritual existence wherein life lower than divinity is manifested. The existence of that which is created is alone declared through the exercise and use of the powers constituting its development. To this law of creation and of manifestation, all that is created must be obedient. It is God's method and His law, and He has revealed the same to us through all of His marvelous creative work. I read it in myself and in all that is about me. I read it in His Word, declared through the inspiration of His Holy Spirit. The Word declares the truth through story, metaphor and symbol. Physical creation confirms the Word through its own existence. Spiritual existence seals the Word and confirms its truths through conscious experience. Such is God's revelation of Himself to His intelligent creatures through His creative works, both the revelation and the works being perfect, even as He is Himself perfect.

I therefore find within myself a spiritual nature endowed with spiritual powers. It too is an inherit-

ance of my human existence. I have this nature and these powers because my parents possessed them, and they had them because their parents possessed them, and so on back to the beginning of this nature and of these powers as an endowment of a human being. The first human being to possess them represented the culmination of inherited traits and characteristics which had come down to him through ages of divine selection. The human creature had then come down through its instinctive existence and had emerged into an intellectual existence, but an intellectual existence of so low degree as to be inactive. As an instinctive animal man knew right and wrong, to a limited degree, as do instinctive animals to this day. As an intellectual creature of low degree, man knew right and wrong more fully, but not as he knows the same now. As a spiritual creature man did not then exist, because he did not then recognize or know his Creator. Such knowledge is the sole test of that spiritual existence which escapes oblivion. This genius, divinely selected of God's infinite purpose, and existing as the result of inherited characteristics of preceding ages, intensified and developed in him by divine selection, rose through the mists of a dawning intellectual into the light of a knowledge of the existence of his own Creator. Such knowledge came to him as all knowledge comes, dimly at first, but certain in its assurance. Untrammelled by human intellect, this first human being possessing such knowledge used his new found powers and through use developed them to the limit possible in human life. Then came instruction and teaching, and through these another genius, likewise endowed and prepared by divine selection, arose with him into

this state of spiritual endowment and knowledge. This was Eden; that spiritual paradise in human existence wherein as yet sin was unknown. I have my spiritual powers as an inheritance handed down to me as a descendant of that first human being to whom they came as the possessor of genius, and to whom genius came as a cumulative inheritance, by divine selection, throughout unnumbered ages of his ancestry. The same law of creation exists today, because God's laws are both changeless and everlasting. By the force of the same law of divine selection God has brought the intellectual powers of man up out of instinct into intelligence of the lowest degree and thereafter from intelligence of this low degree up into that grandeur and scope and power which lead men to well nigh deify it in this age of its human domination. By the force of this same law is God now bringing back to the souls of men that fullness of spiritual knowledge which was the birthright of the human soul prior to its gradual subjection to the dominion of its own intellectual development. Lest this sentiment should be misunderstood or misconstrued, I must repeat here what I have before recorded, that I bow before the grandeur, the power and the achievements of developed human intellect and would not take from its glory one word of praise which is its due, but this reverence for and appreciation of the intellectual power of man must not blind me to those spiritual truths which come to me as clearly as do intellectual truths. I therefore bow in reverence before the intellectual power of my fellow men and thank my Creator that he has bestowed life upon me in an age and in a land where it is possible

for me to profit by such development, rather than in an age and in a country where intellectual development was in its infancy; and still more do I thank him that life has been bestowed upon me in that period of his creation wherein intellectual powers come to me as a birthright, rather than in that age wherein instinctive powers alone could have so come. While such are my thoughts and the emotions which spring from them when these thoughts are turned upon the intellectual greatness of man, they are very different when I consider the spiritual powers of man; for then it is that I bow before my known and recognized Creator in worship and loving obedience, thanking him out of the depths of my own soul that he has bestowed individuality of life upon me with inherited spiritual endowment and through it with the power of everlasting conscious existence and a possibility of a knowledge of himself, which knowledge intellectual development alone could have never given to me. When I consider the myriads of generations of creatures, each possessed of an individuality of existence and an endowment suited to such existence, each and all, individually and collectively serving of God's creative law whereby human life was made possible upon this earth, and whereby it has been made possible for my Creator to bestow my life upon me in this age of human existence, it is then that I am awed into that silent worship of my God which is the deepest and the purest of all worship, and which will ever be the worship of our spiritual existence.

If, then, my Creator has chosen to use me as a unit in this His infinite work of creation, and to so use me in a period thereof wherein I may thus know and

worship Him, what am I that I should set up my will against my Creator's will, when He shows me what He would have me do? In humble submission I will follow where God doth lead me, speaking to my soul through its spiritual nature, by His own Spirit.

My life is then a unit when it is considered in its relation to this entire creative plan. When considered outside of such relation, it becomes to me a part of my Creator's own existence; not that it is devoid of individuality, but rather that it is an individuality dependent upon its Creator for its power to manifest its individuality. I am a part of God, just as every other creature is a part of God. My life is a part of God's life, just as is the life of every other creature a part of His life. We each and all in our individuality become the means through which God manifests His own existence to all His intelligent creatures. We, the creatures of God, each and all in like degree, live for the purpose and to the end that we may manifest and declare the life of God to all His intelligent creatures. When to the existence of His creatures we add the existence of God's inanimate creation, we may say that we, His creatures, together with His inanimate creation, reveal through our existence the existence of a perfect and infinite Creator, to all creatures having knowledge sufficient to comprehend the revelation. This is not the sole revelation God has made of Himself to His creatures, but it is the most comprehensive and is the plainest. All others are solely spiritual and are therefore dark and partially hidden to us in our human lives. This revelation is both material and spiritual, for it presents a progressive creation reaching up into the spiritual existence, and in itself is

both perfect and infinite. In this, therefore, I find the truth of why I live and the truth of why every other creature has lived, now lives or shall hereafter live.

We have frequently referred to the existence of a law which is apparent to all who observe that by which they are surrounded. It is, that any organ, faculty or power which is not used diminishes in strength and efficiency and is finally lost through such nonuse. Such loss is not the destruction of the organ, faculty or power, in toto, but is the sleeping of it in the oblivion of nonuse. We have also asserted that God's laws are universal and are changeless. If these two assertions are correct, it would then follow that when our finite spiritual powers shall have become developed to the full limit of their capabilities, and can no longer be used to acquire greater spiritual knowledge, they would from such point enter upon a course of descent towards the oblivion of nonuse, unless such course is opposed by some other law, relieving them from the effect of this law. Such force we now seek in the revelations of this book of Esther. If the elevation of Mordecai and of Esther to a power in the kingdom second only to that of the king, and their maintenance of such power to the end of the story, is a metaphor, a symbol, which is given to reveal and to teach us anything, it would seem to be to reveal and to teach us the existence of this very power which we seek. The story, the figure and the symbol of this prophetic and inspired book, are all spiritual. They portray the spiritual powers of the redeemed of the human race. It is this that Israel as a people represent. The essential figure that we seek is this, that

Mordecai and Esther are sustained and supported in the maintenance and the full enjoyment of their great power and influence by the united and constant support of all the members of the Israelitish people within the kingdom. Without such support they would have fallen. The sustaining effects of numbers when united in one common effort, sentiment, belief or experience, is here declared. Applied spiritually this effect gives to us the power we seek to counteract the force of the law of nonuse. The course and the effect, then, of these two laws would be something like this. By continued use and development, man's spiritual powers shall ultimately reach full development. They shall then have bestowed upon the human soul all that it can possibly know of God and of His truth, through the spiritual endowment. The soul shall enter into that state of oneness with God elsewhere termed absorption, and it shall be sustained in that state, how? By the power of the numbers who are seeking to rise into that state. The effort thus put forth is twofold: first, upon the soul making the effort, and second upon all others who are laboring for or who have attained unto this spiritual state. To make this thought more plain, we might express it thus: all that we do in this world exerts a twofold influence, first an influence upon ourselves, second an influence upon any other human being who seeks the same as we seek in the doing of the act, and to whom a knowledge of our act shall come either directly or indirectly. This is as true of the evil we do as of the good we do. It is equally true whether the act be physical, intellectual, or spiritual. We are subject to one and the same divine law from the beginning of

its existence throughout its endless duration, and that law is the one we are considering. Man is not created for himself, either wholly or in part. He is created as a unit in an infinite creative purpose, without any reference to himself, either in his human existence, his human death, his spiritual existence, or in his spiritual state therein. We are created and live for the good of the whole infinite creation primarily and above all else. This good to the whole may be attained through some special good to some individual. Such good is secondary and is a means of the first and primary cause of our creation. God does not consider individuals as units of His creation, separate and apart from His entire creation. He does consider them as units of His entire creation and creates and uses them for the good of all. An infinitely just God could do nothing other than this. To create one soul and so endow and environ it as to assure its seeking and attaining spiritual life, and to create another soul and so endow and environ it that it sinks into spiritual death, can only be the work of an infinitely just God when such souls are considered as a part of one whole and infinite creative work and as inseparably associated therewith. To disassociate them or in any manner segregate them from such creative work as a perfect whole, is to deny both infinite justice and infinite love to their Creator. Criticise this declaration as you will, study it as you must, formulate counter assertions as you can, yet this declaration must stand as an expression of eternal and revealed truth, and must win its way to an acceptance by you at some period of your existence. It alone is harmonious with infinite attributes and no modification

of its essential quality can ever satisfy the developing soul of man. This is spoken of the essential truth itself and not of the language which gives expression to it. That may be changed at will. To thus sink self into one universal brotherhood, one universal childhood, one universal creaturehood, into a unit of one infinite creation, is the test of our comprehension of our Creator and of his revealed truth. To accept this as our lot and to thank God for it in a spirit of submission and genuine altruistic love for all that God has created is the test of our obedience and love for our Creator.

Having thus established for ourselves a relationship towards our Creator and towards all His creatures, we are prepared to take another step in the consideration of this universal law of the power and influence of numbers. It is plainly evident that if we must sever ourselves from God wholly as individuals and must accept for ourselves a relationship solely as units of one infinite creation, our existence both human and spiritual, assumes a corresponding difference in the influences which we may attribute thereto. We do not live for ourselves, we do not die for ourselves, but living and dying we serve alone the purpose of our creation, which purpose pertains alone to the creation in its entirety, and in no manner to ourselves individually. It is difficult for us to renounce our own self-existence to this extent, and to assume a relationship to God and to His creatures as a whole which so effectually eliminates self. This we must do if we are to come into that full knowledge of revealed truth which is our privilege. In doing this we advance into a higher conception of the unending effect attributable

to our every impulse, our every desire, our every purpose, our every act; an effect very different from that which we have been accustomed to attribute to them. It is in this new effect that we find confirmation of this revealed truth which we are considering. If God created us for the effect our lives would have upon other creatures, then our lives and our acts must be such as He purposed they should be. If this is not true, then it must be true that our Creator failed in His purpose concerning our individual creation. To admit this latter as truth would be to deny infinite wisdom and infinite power to our Creator, and this would be to deny God in toto. God cannot be less than infinite in both power and wisdom. To assert that He is self-contradictory.

I can therefore say of myself, with the utmost assurance that it is true, that my life, embracing all that it has been, is now and ever shall be, has been given to me in harmony with an infinite purpose of my Creator concerning me as a unit in an infinite creation and that such purpose must be fulfilled without the least variation therefrom; that all the good and all the evil, all the joy and all the sorrow, that enter into my life are there because of that purpose, and that united produce an influence upon other creatures which is beyond my control and beyond my knowledge. I accept for myself, all, as a destiny fixed and unchangeable, and embracing my entire existence, both human and spiritual. Such is the infinite and changeless Father whom I worship, and in this worship I am as free as is the God I worship, for my will is like unto His divine will. To me this is neither illogical nor contradictory, for the revealed truth of

God's infinite foreknowledge eliminates both therefrom.

It therefore follows that what I do has its bearing and influence upon what others are, and that what others do has its bearing and influence upon what I am. I am writing these thoughts tonight because of what others have been and now are. If they had been different or were now different, these thoughts would not now be written as they are being written. They are not the product of myself nor of my own short life; they are the product of the lives and of the ages which have gone before me and which now influence me. As the lives and the thoughts of those who have preceded me and do now live with me have influenced my life and my thoughts, so must my life and my thoughts, added thereto, influence the lives of those yet unborn. One life changed the current of my life so perceptibly that I could not escape the knowledge of it. While I perceptibly owe much to this one life, I do also imperceptibly owe something to every life which has preceded me and which now is. In what I know, in what I believe, in what I am, I am sustained by what others knew, by what others believe, and by what others are. I could not know or believe or be what I do and am today if others did not know and believe and be what they do and are today. My knowledge, my beliefs and my life are therefore interlocked and intertwined with, and are interdependent upon, the knowledge, the beliefs, and the lives of every other intelligent creature to whom God has given life. In a small measure this is to us an experienced truth. In a very large measure it is to use a hidden truth which must be

sought after diligently and persistently in order that it be even faintly comprehended. It is the essence, the spirit of the revelation of the Book of Esther. Beneath such sensual, sordid, heathenish crimes and pollutions as are recorded in the symbolical story of Esther, the beautiful queen, does God hide His profoundest truths until the time is ripe for their comprehension and acceptance. Into such mines must we consent to dig for God's hidden jewels.

That the sustaining influence and power of numbers are essential to the acceptance of many truths as well as the retention of belief in many errors, is now and has ever been the experience of mankind. To the first man and to the first woman who into a spiritual existence and developed spiritual knowledge through the use of new-found spiritual powers, such influence was unknown. The result was an acceptance by them of truth direct from the Spirit of God, to the full limit of their powers to know. No human soul since that time has lived with like opportunities; neither is it possible that anyone should ever live in like manner again. In Adam human knowledge of a spiritual existence began, and, in like manner, human understanding of spiritual truth. In his knowledge of his own spiritual existence and in his knowledge of spiritual truth, this first man, to whom either became possible, received his experience and his knowledge in a manner which could not be repeated in all the experience of the human race. That part of the human race which had preceded him were incapable of his experience and of his knowledge, that portion which followed him were influenced directly by his life and by his experience

and by his knowledge. That influence has been an augmenting power from his day to our own, and is increased by the addition of every human life to all those that have preceded it. A knowledge of spiritual existence and a knowledge of some spiritual truths are independent of a knowledge of evil. They belong to and come with a knowledge of good alone. There are other spiritual truths which can only come to the soul of man after it has known both good and evil. To this first man of the arisen human race it became necessary that he should know evil personally and by his own experience. He could not know it in any other manner. Therefore God proposed that he should sin, and he did sin, and through that sin there came to the human race a knowledge of evil. It therefore and thereafter inherited from this first man both a knowledge of good and a knowledge of evil. To all who were born to this first pair, to whom a knowledge of good and of evil came of necessity as a personal experience, this same knowledge came as an inheritance. Therefore it did not follow that every human soul must itself commit sin in order that it should within itself know evil, and through such knowledge attain unto the higher spiritual truths of which it is capable. Such knowledge came to it as a birthright through the sin of our first parents. We may therefore have this knowledge of evil without ourselves committing sin. This knowledge comes to us through a desire within us to commit sin. This desire is what we have inherited. This desire to commit sin need not be followed by the purpose to commit sin in order that we may have the knowledge of evil within our own experience. If the desire is followed by the

purpose, the sin is committed by the soul, whether the act itself follows the purpose or not. Sin lies not in the desire of the soul to commit it, but in the purpose of the soul to commit it, whether the act follow the purpose or not. God has therefore made it possible for us to have the knowledge of evil within ourselves without ourselves committing any sin. Such knowledge the soul must possess before it can possibly know the spiritual joys of redemption. Infinite wisdom and love have thus bestowed upon the soul of man this knowledge without compelling it to commit actual sin in order that it should attain unto such knowledge, as was required of the first pair in order that they come into such knowledge and transmit it to us as an inheritance from them.

Was this first pair, then, under and subject to the same law that we are under and subject to, in that they were compelled to commit actual sin in order that they should attain unto the same knowledge which we may attain through our inheritance alone? The answer to this inquiry involves much, and it must be carefully considered. The first pair who arose from an instinctive human existence into an intellectual human existence, and through that into a spiritual existence, inherited nothing above and beyond their instinctive natures. To their general inheritance of an instinctive nature was added, by inheritance also, individual genius, which came to them as the culmination of divine selection, extending back through untold generations; but this inherited individual genius in itself did not rise above the instinctive nature: therefore the above assertion, that they inherited nothing above or beyond the instinctive

nature, is true. It is equally true that this inherited individual genius gave to them the power to rise above their instinctive natures. They therefore inherited with their instinctive natures a power to rise above that nature; a power that they were free to use and were free not to use. That power could only be used by the exercise of their own will power, and our freedom of will comes to us as an inheritance from beyond the first pair of developed human beings. That power goes back into the instinctive existence of the human race. We share it today in common with the animal creation. It is neither greater nor less in us than it is in them. We have added intellectual and moral powers to guide us in its use, and this constitutes the difference between us and the animal kingdom today.

We therefore find the first developed pair of the human race to be thus endowed. They possessed by inheritance the full development of their ancestors, along the line of instinctive powers alone. In addition to this, they possessed individual genius in excess of that possessed by any members of the human family which had preceded them. This individual genius was associated in them with an indomitable will power. All this was inheritance as the culmination of divine selection. All that followed rested with these individuals themselves. They arose by the indomitable power of their own wills out of the lower into the higher human state. From and after this inherited equipment, all the knowledge that they acquired came to them through their individual experience. None of it came as an inheritance, as it has since come to their descendants. It is for this reason

that this first pair stand in a different relation to inherited knowledge and inherited spiritual states than do all their descendants. It therefore follows that laws, truths, and conclusions which apply universally to their descendants do not necessarily apply to them. It was necessary that this first pair should commit sin by their own wilful act in order that they might know evil. It is not necessary that any of their descendants should so commit sin in order that they might know evil, because to them this knowledge is an inheritance. It is not sin which we inherit; it is a knowledge of both good and evil. Sin cannot be inherited. Sin can only come to a soul through its own wilful act. The knowledge of evil does come to us as an inheritance, and this inherited knowledge does save us from the necessity of ourselves committing sin in order that we might know evil. Is there a necessity that we should know evil? There is such a necessity, and this we will try to show.

To know good alone is not enough for the human soul; it must know evil as well. If it know good alone, then it would be powerless to compare or contrast its spiritual state with any other spiritual state. In this difference between spiritual states is found the center and the source of all the joy which comes to the redeemed human soul. The knowledge of such difference centers that joy around the Redeemer who made this difference possible. Throughout eternity those souls who know this difference will center and fix this their joy upon Him who redeemed them and who made a knowledge of this joy possible to them. Worship is the highest expression of spiritual joy. We shall therefore worship Christ as our Redeemer

to the full limit of our spiritual power of worship. On the other hand, the soul which knows not God or Christ, knows no difference between spiritual states. It denies and shall forever deny that there is any difference between its spiritual state and the spiritual state of any other soul. It denies and forever shall deny that any soul knows other or greater joys than it itself knows. It is thus that God with infinite love tempers the torments of the lost and intensifies the joys of the redeemed of His children. If the soul in its human existence knew not evil, it could not fully comprehend it—could not fully comprehend the difference between obedience and disobedience. This it must do in order that it may obey through a love of obedience and enter into that joy which alone can come through such obedience. When obedience is rendered other than through the free choice of the soul, with knowledge of disobedience and evil, the resulting joy is unstable, transitory, and lacking in intensity. Such was the first spiritual state of the first spiritually endowed human pair, and such would have been the only possible spiritual state of the human race had not sin entered through the disobedience of that pair. The first spiritually endowed human pair therefore committed sin of necessity. Their environment and their endowment forced sin upon them, and, willfully sinning, they fulfilled the purpose of God concerning them. It is thus that we may now see and comprehend the wisdom, the mercy, and the love of God manifested in the entrance of sin into this spiritually developed existence of the human race. We may thus praise our heavenly Father for the introduction of sin into this world

through the fall of this first pair of spiritually developed human beings. If we cannot do this we have not yet come into a full comprehension of God's revelation of His love and mercy towards us His children. We are capable of such comprehension of His revealed truth, and we should never rest until we so comprehended it.

The first spiritual state of this first spiritually developed pair was therefore different from that spiritual state into which their offspring were born. It was also different from that spiritual state in which they themselves existed after their fall. Let us consider these three spiritual states in their order. The first was a spiritual state wherein sin did not exist and was wholly unknown—a state in which the spiritual existence of the two souls occupying it could be contrasted by them with no other spiritual state of existence, because no other was known to them. It was therefore an existence devoid alike of positive joy and of positive sorrow. It was an existence which came to them wholly as the remedy of their determined effort to rise above their former instinctive and inherited existence. They succeeded in their effort and were experiencing the joy of success, as their greatest joy; the joy of their own efforts and of their own success. Such joys may still be known in human existence. It is satisfying and begets a passive happiness; it is temporarily satisfying, not permanently satisfying. To be *satisfied* is the highest state of happiness which the Creator can bestow upon a human soul. To be forever *satisfied* is the heavenly state of the soul. When such state of satisfaction is reached by our own efforts alone it is not enduring.

We must owe it to another in order that it shall be enduring. If we will study our human environment we will find this law revealed about us. We may have found it revealed within our own experiences for it is universal, applying from the highest spiritual joy to the lowest earthly pleasure. That which comes to us as the result of our own unaided effort will ever pall upon us. That which comes to us through the aid of another will remain for us a joy forever. In the measure that such aid is altruistic will such joy be intensified and enduring. If you do not recognize this as truth your human existence has not been wholly normal in its experiences. It is the truth upon which many of the sweetest joys of this life are based, and it is the truth upon which the highest joy of heaven is based, for it is by and through the altruistic gift of Himself for us that our Redeemer has made these joys possible to us. These highest joys would have been unattainable and would have forever remained unknown to the spiritually developed human soul had the knowledge of evil been withheld from it. This knowledge of evil could only have come to this first pair through actual sin. It came to their descendants as an inheritance. This first spiritual state was therefore one of passive, unsatisfying, and therefore transitory joy. This truth needs no higher proof than the brief continuance of this state.

The second spiritual state for this first pair was that of repentance and forgiveness through a promised Redeemer. That state is everlasting and creates the highest possible joy that a human soul may ever know. It is the joy which comes through the gift of

another; first, through a promised Redeemer, and, second, through a risen Redeemer. This spiritual state is heaven, and it began with the accepted promise of the Father to this first pair immediately following their fall and repentance. Thus likewise does it begin in every soul, repenting and experiencing forgiveness.

There is a third spiritual state which must not be passed unnoticed. It is the spiritual state into which all the descendants of the first pair have been born. It is a spiritual state in which there is neither reconciliation and forgiveness, nor yet rejection and condemnation. It is that neutral state through which all must pass before they may enter into either a state of reconciliation and forgiveness or into a state of rejection and condemnation. To escape it is an impossibility for any soul born of human parentage alone, and with spiritual endowments. Out of this state each soul passes by its own free choice of obedience or of disobedience, as has been fully considered in previous writings.

We therefore find that this first pair who rose into the possession of developed spiritual powers had a brief existence in a spiritual state unknown to every other human soul. This being true it follows that there may be spiritual laws applying to them alone and not to their descendants. It is such laws that we wish to consider next. If there be such laws we must seek to find them through revelation and not through human experience, for no such experience could be recorded except through revelation. There is one such experience which we must class as revelation. It is the freedom, the ease and the clearness

with which they communicated with their Creator declaring to Him their thoughts and receiving from Him truth direct. In what manner were they differently endowed in this respect before and after the fall? The inquiry can only be answered in the light of human experience succeeding that fall. Preceding that fall there was nothing which separated the human soul of this first pair from their Creator. These two human beings alone had developed within themselves those spiritual powers which we then descendants may now discern within ourselves; the power to know God, the power to obey God, the power to worship God. These three spiritual powers embrace all that man has ever been able to discern within himself as affecting his relationship to God. Another spiritual power has been discerned by some, but it relates to the relation of the soul to other souls like unto itself. With these four spiritual powers the list has been closed to man since the fall, and the further spiritual endowment of the human soul remains to it in its human existence, a mystery. It may have other powers and other faculties, incident to all these, but of these, if they exist, the soul itself remains ignorant in this its human life.

This power of declaring his thoughts to God and of receiving truth direct from God, was indeed a wonderful spiritual power in unfallen man. It was a relationship which passed from earth with the entry of sin into human life, not instantly, but gradually and surely. With the entry of sin into this world there came another manifestation, another power, another function of man's Creator. This was God's Holy Spirit; God as Holy Spirit, distinct and sep-

arate from God as Creator. From sinful man, God as Creator hides himself behind God as Holy Spirit. Thenceforward, God manifests Himself to the soul of man alone through His Holy Spirit. This is the loss and this is the gain which came to man through the entry of sin. God as Creator came at the close of the day to commune with His first human children; God as Holy Spirit is with His human children every moment of all their days, is with them always and everywhere. Man lost this intimate knowledge of God his Creator, to gain this wonderful knowledge of God the Holy Spirit. Man lost the clearness and the directness of his occasional communications with his Creator and gained the abiding consolation, guidance and sustaining presence of God's Holy Spirit. Was this a loss? Was this a gain? Who can answer? God has answered by the declarations of His truth which have come to us through His Holy Spirit, first as Teacher, then as Comforter, after that Christ Himself as the Great Teacher had completed the work of teacher. God manifests Himself to man through His Holy Spirit, only in connection with sin, and if sin had never entered into the life of man, then this manifestation of God would never have been known to man. The work and office of the Holy Spirit is founded upon the sin of the human race. Is it a loss that this Comforter should be with the soul of man through every hour of its human existence? If it is not, then was the fall of man a blessing and not a curse? That it was a blessing is a truth, established by the infinite wisdom and the infinite love of God the Father. The fall of man was a part of the infinite purpose of God concerning man, and man

by his fall fulfilled that purpose and made it possible that man should receive the blessings of the Holy Spirit's presence, the redemption wrought through Christ, and that man should thus enter into a heaven not otherwise attainable. The spiritual state which the first pair occupied before their fall was not the spiritual state into which they entered after that fall, through their repentance and acceptance of a promised Redeemer. It was not possible for their souls on their first state to know the joy which came to them in their succeeding spiritual state which was and is heaven.

Another spiritual law which is revealed as applicable to this first pair during their first spiritual state, is their power of control over the animal creation. It is neither a myth, a figure, nor a fancy which is given us in this revelation. It is a spiritual truth. We designate it as a spiritual truth because it is not a truth pertaining to the intellectual or the human powers of the soul. It is the power of spirit over intellect, instinct and matter. Spirit is the highest, the supreme, the masterful state of a human soul, and the powers which belong to the spiritual state are likewise the supreme and masterful powers of the soul. This is true only when the soul's spiritual state is its only state, as it will be after human death, or its normal state as it was of this first pair preceding their fall. Their spiritual state before their fall was paramount and masterful. It dominated both their intellectual and their physical being. Then all their spiritual powers worked normally and to the full limit of their capability. This was never true of any human being after the fall. Sin reduced the spiritual

to the subservient, and elevated the intellectual to the masterful state. Sin developed the intellectual powers, it weakened the spiritual powers. The accepted records of the existence of the human race upon this earth declare this truth. It is not established by the records of any one segregated period. It is only proven by the records of the whole period. As spiritual power declined over the earth, intellectual power arose. As intellectual power declines, spiritual power rises. The reasons for this we have heretofore considered and will not repeat. It was then in this the first spiritual state of this the first pair of spiritually endowed human beings, that the spiritual powers rose in their supremacy and dominated both the intellectual and the physical life of man and dominated likewise all that was below man and was capable of domination. It was this which gave man dominion over all creatures beneath him. That dominion was actual, was absolute and was exerted through the soul's spiritual powers. Intellectual powers exist wholly within ourselves. Intellect cannot reach out from us a recognized and perceived power. Spirit can do this. I can feel the presence and the power of spirit. I can exert the power of spirit so that others can feel it. Some others can do this to a much greater degree than I can do it. You can do the same to a degree either greater or less than I can do it. We all can do this to a sufficient extent to enable us to realize these assertions as truth, from our own experience. I cannot project my intellectual being so that another can feel it. No one can cast upon me an intellectual force so that I can feel it. Intellect has power, great power, but it is not a felt

power, an experienced power. The two are distinctly different. The spiritual powers of the soul assert themselves upon the spiritual natures of those upon whom they are cast. The intellectual powers of the soul assert themselves upon the intellectual natures of those upon whom they are cast. Our spiritual powers and our spiritual natures are established and are recognized by spiritual sensation, by recognized spiritual consciousness. Our intellectual natures and our intellectual powers assert themselves by the results which they effect and not by a personal consciousness. We are conscious of the results and it is through these results alone that we become conscious of our possession of an intellectual nature and of its powers. Here is a difference which is vital to the thought which we are trying to elucidate. I know that I have a spiritual nature with spiritual powers adapted and fitted thereto, because I can feel myself living as a spirit and can feel the possession of powers pertaining to this nature. I feel that I have an intellectual nature, with intellectual powers adapted and fitted thereto, not because I can feel myself living as an intellectual being and not because I can feel the possession of powers pertaining to that nature, as an experience, but because I am conscious of the results which come from the exercise of these powers. I will to exert an intellectual power, which power I know that I possess, because of the results which I have before experienced from its use, and thus willing I use the power and secure additional results of which I am conscious. This consciousness is the limit of my knowledge concerning this power. I know that I exist spiritually because I feel such

existence. I know that I possess spiritual powers because I feel a consciousness of their existence. Such consciousness is an experience independent of the results flowing from the use of these spiritual powers. I may not use these powers at all. I may experience no results from them, but this does not destroy the consciousness of their possession. Spiritual life is therefore a conscious life, consciousness being the very essence thereof. Intellectual endowment and the powers which constitute it, is an unconscious state other than because of the results obtained through it. These two natures in man are wholly dissimilar. The one constitutes a conscious existence, the other an unconscious existence. In normal human life since the fall of man, this conscious spiritual existence uses this unconscious intellectual existence as its will, although it is generally dominated by it as the stronger of the two. Before the fall of man this conscious spiritual existence both used and dominated the unconscious intellectual existence.

From this point on this argument will be applied solely to the state of man after the fall. This conscious life of man goes on always, but not always in a state of its own conscious existence. Such conscious existence may be surrendered temporarily. The surrender may be voluntary, or it may come because of the unresisted action of another's will upon our own spiritual existence. The failure to resist may arise from a passive state of the soul in which it fails to assert its will or it may arise from ignorance of the efforts of the other will to control it. The cause of the failure to resist is immaterial; the fact that there is such failure is all that is required in order that

another will may dominate and use its intellectual self. The will belongs to spirit. It is no part of intellect. It is not even a part of instinct, out of which intellect was evolved. Will is the only endowment of the soul which its own intellect can not dominate. Will is a bestowed endowment attaching to all life to which is given the power of manifesting itself. It is a part of that life which it endows and can never fail it so long as such life endures. It is above the spiritual nature of man; it is independent of his intellectual nature, although it is subject to influences from both. Will can not be properly described as a power of the soul. It is rather a function of life, co-existent with life. In man the soul has the power to voluntarily surrender this function. In both man and the creatures below man's estate this function of life may be subjected to another will acting upon it from without itself. In all cases such action can only be through the spiritual natures of the actor and of the subject. Of creatures below man this is equally true, when the proper interpretation of "spirit" as applied to them, is made. We therefore find ourselves to be composed of two personal individualities; the one a spiritual individuality which is our very self. It is first in its beginning but last in its full development. It is our spiritual self. The other an intellectual and physical individuality, which belongs wholly to earth, and is our earthly self in the commonly accepted significance of that term. During human life the spiritual is the passive and the intellectual or earthly is the active individuality. Until human death separates them they are indissolubly joined together; that is to say, we can not exist as a

spirit, with any physical evidence of our existence at one place, and as an intellectual physical being, at another place, but spirit knows not place. It is a property of matter which can not apply to an existence wholly spiritual. It is therefore possible for our two individualities to be separated in so far as any influence of the one over the other is concerned, but not for these two individualities to appear physically in two places at one time. How can they be thus separated? How can they cease to act jointly and in mutual control, each over the other? The answers lie wholly with the spiritual side of ourselves. As an intellectual proposition, to be discovered and explained by the intellectual powers, by our intellectual and earthly individuality, it is an impossibility. Intellectual research and acumen, alone, will never be able to reach and declare the truths which lie behind, and make possible, the power of hypnotism. The word Hypnotism is used because it comes nearer than any other word in use to an expression of the thought in mind. That thought must be picked up from the argument as a whole and from any one term used therein. That which is seen and known cannot be always clearly expressed. This much I can say from observation and experience. It is possible for my spiritual individuality to assume control of another's intellectual individuality and to use it temporarily as my own. It is possible for me to submit my intellectual individuality to the control of another's spiritual individuality to the extent that it may be thus used, fully, freely and consciously. This knowledge has come to me through many years of personal experience and from much careful study.

Without the experience it would have been impossible for me to have accepted this assertion as truth. It is one of the deeply hidden truths that are possible to human understanding only when aided by personal experience. Let me repeat, that I be not misunderstood. It is possible for my spiritual individuality to assume the control of another's intellectual individuality and to use it separate and apart from that other's spiritual individuality. Such power does not extend to or make possible any control over that other's spiritual individuality. Morality belongs to the spiritual nature of the soul, hence I could never influence or control another in matters of morality, hence another could never influence or control me in questions of morality. The control in all cases where this power is used is limited to the intellectual individuality alone, but with that individuality such control may be absolute.

We are composed of two separate and distinct individualities, the one wholly spiritual, the other wholly intellectual. Our spiritual individuality is our real and everlasting selves. In the beginning this spiritual individuality was all powerful, all controlling, in the lives of the two persons who possessed it. After the entry of sin through willful disobedience and the consequent development of the intellectual powers of man, the influence and the control of the spiritual within us decreased, and the control of the intellectual powers increased until they became paramount and masterful. In their respective influence over the lives of men the spiritual had declined to its lowest power at the period of Christ's earthly ministry and the intellectual had then reached its most absolute ascen-

dency. It was in that fullness of time, when alone of all times Christ's mission could have been fulfilled. In that period the spiritual in man had become so weakened in force and control that this nature of man was then also subject to the control of stronger spiritual individualities, despite its feeble efforts at resistance. Possession by another spiritual individuality, of both the spiritual and the intellectual individualities of others was then common. It had never existed before this period of lowest spiritual power had come to mankind. It continued to exist while this period of lowest spiritual influence continued and passed away with the advancing power of the spiritual in man, which had its origin in the mission of Christ. Possession of the spiritual individuality of a man by another is now impossible because of the increased strength of the spiritual in man. The strength of our spiritual natures comes to us as an inheritance. It is not required of us that we each for ourselves develop this spiritual strength of our natures. We inherit such spiritual strength from our parents and we individually thereafter may add thereto or may detract therefrom by our own acts and efforts. We transmit our spiritual strength to our children and they do likewise. With intellectual strength it is different. We inherit the possibility of intellectual strength, but not intellectual strength itself. That depends wholly upon our own use of these inherited possibilities. Spiritual strength equal to that of our parents, comes as an inherited gift, and afterwards, we by our own acts add thereto or detract therefrom. Spiritual strength has been gaining steadily since the days of Christ's ministry, by the inher-

itance to the full of that of our ancestors and by our own efforts in seeking spiritual development. Intellectual power has been steadily gaining through the same period. It has increased through the preservation and transmission of the knowledge of preceding ages, with individual effort added thereto. Because of this truth have these separate and distinct natures in man been enabled to both advance in strength and power without either materially retarding the growth of the other. The ascendancy of the spiritual in man gained largely through the intellectual sleep of the dark ages. That period of intellectual darkness became a period of spiritual development; thus establishing the ascendancy of the spiritual over the intellectual in the human race for the remainder of its existence upon the earth. It is thus made possible that both should thereafter grow together, and both through higher development should subserve the higher destinies of the human race upon the earth.

Possession and obsession were both common in the days of Christ. The former has passed from earth forever in the manner and nature in which it then existed. Obsession still exists and is upon the increase within recent years. It is that which is generally understood by the term hypnotism. It means the control of the intellectual individuality of one person by the spiritual individuality of another person. Possession means the control of both the spiritual and the intellectual individualities of one person by the spiritual individuality of another person. In the latter case the moral nature and the entire being with all its powers is subject to the will of another. This condition is only incident to the very lowest state of

spiritual individuality which the human race has ever experienced. Possession was always by an evil spirit or by a human fiend. I recall no recorded instance wherein there is evidence of the latter, but the law which permits and governs possession is the same law which permits and governs obsession, and we all know that this latter is within the power of many human beings, in fact within the power of all human beings if the power was developed in all. Inasmuch as the moral nature and spiritual powers of another are not subjected to the controlling will, I do not assert that those who use this power are evil either in purpose or act. Of possession this never could have been said. That was sinful and devilish as long as it existed.

I therefore class possession as it existed upon the earth at the period of Christ's human ministry, obsession as it has existed since that period, and hypnotism as it exists today, together as productive of one and the same class of phenomena. They all exist because of the same law, used in different degrees of its application. I propose to take up each of these in its order and consider them in their connection with this law. The law itself I have learned through personal experience and could never have comprehended it nor accepted it without the experience. There are laws connected with our spiritual existence which can only be learned through our own individual experiences. The larger number of the laws pertaining thereto belong to this class. In one sense all such laws must be experienced to be known; but of some of them the experience may be so indistinct and slight as not to be recognized by us as a spiritual experience, and

yet be sufficient to enable us to accept the truth of the laws thus experienced. The law under consideration is not such a law. The experience under it must be positive and unmistakable in order to induce understanding and acceptance of it.

Possession is the most positive and distinctly marked manifestation of this law which can be known. It is not necessary that this phase of it should be experienced in order that the law itself be experienced and recognized. The experience may be in the milder form of obsession or hypnotism. If it had required this intense and pronounced experience to have known the law, I never should have known it. Never in all my life have I permitted my will to be subjected to the will of another, beyond that degree wherein I could recall the submission at will and instantaneously. Such conservative limit has ever guided me in this play of my spiritual and mental powers with or against the spiritual powers of another. I soon found myself possessed of a will power over my own spiritual and intellectual self which was beyond the control of any other will power, except to the limit of my permission. Within that limit I have tested my own will power and have studied the will power of others with intense interest and I believe with great profit. I have measured the strength of my will against the strength of the will of others, singly and combined. Basing my belief upon such experience, I assert it to be, that with the strength of will and the spiritual nature which now comes to us as an inheritance of these same qualities in our parents, the normally endowed child, neither in youth nor in maturer years, can never be possessed of another

spiritual nature, against its own will; can never be obsessed by the will of another, against its own will, and can never be hypnotized by the will of another against its own will. While this is true in this our own age, it has not always been true. Possession once existed against and in spite of the will of the subject, and so fixed was it that it required the divine will of Christ to release the helpless will of the possessed one. Obsession, the milder form of possession, continued through the centuries and may still exist. It is not a hopeless state, but it is hopeless without the earnest and continuous effort of the obsessed one to assert the strength of his own will. Hypnotism is obsession by concurrence of the will of the subject. To the extent that it requires the concurrence of the will of the subject, it becomes a milder form of obsession, but none the less dangerous on that account.

We find therefore that during its human life the soul of man may experience three abnormal states of existence, more or less protracted: first, possession, by the spiritual nature and power of another, of its whole being, will included, in which state it is both helpless and irresponsible; second, obsession, or the control of its intellectual powers by the spiritual nature and powers of another, without the consent or the resistance of its own will, but leaving its own will free to act if it chooses to exert it; third, hypnotism, or the willful submission of its own intellectual self to the control of the spiritual nature and powers of another, in which state it is powerless to recall or to reverse the action of its own will in submitting itself to the will of the other. Possession carries with

it no moral responsibility. It is a state forced upon the unwilling subject in spite of resistance. It is the strong will subduing the weak will and holding it captive for the purposes and designs of the overpowering will. The very act is sinful in its nature and from this fact possession cannot be other than by an evil purposing will. If the overpowering will be that of a soul in its spiritual existence, that is, after passing through human death, then it becomes in very fact the possession of a devil, and possibly the possession of several devils united upon a common purpose. The soul's spiritual nature and the soul's will are so blended that they are almost synonymous terms; for while the soul's will is not all of its spiritual nature, it is greater than any other power incident to that nature. It is the controlling, the masterful power of that nature. Therefore when the soul's will is weak its spiritual nature is of low development; the weaker the will, the lower the spiritual development, and vice-versa. Possession was only possible during that lowest state of spiritual development which the human race has ever known, the period of Christ's earthly ministry.

Obsession, speaking in general terms, prevailed at an earlier period and during later periods, before the spiritual nature of man had declined to its lowest state and after it had partially risen therefrom. It is not in itself necessarily evil, because there is no purpose, good or evil, on the part of the soul which permits itself to enter into this state and to be controlled therein, and the purpose of the controlling will is not necessarily evil. Generally speaking therefore it is not correct to assert that obsession is neces-

sarily evil. That it is generally so is indisputable. This however does not change the truth that this same law which is generally used by an evil spiritual being to control the thoughts of a human being, can also be used by a redeemed spiritual being to control the thoughts of a human being, according to divine purpose. I do not assert that this is ever done through obsession. I simply point out these two uses of the same law. Sufficient is it to know that divine command and revelation forbid the human accrediting and practice of obsession.

Hypnotism is that milder form of obsession which plays its part in the world's development. It is a dangerous power in the hands of the ignorant. It is a doubtful power in the hands of those intelligently skilled in its use. It is a safe power in the hands of those who comprehend it as a spiritual power of the soul both before and after human death, and limited in its use by moral laws which cannot be escaped. That it is rarely so understood comes from the fact that those laws must be learned through experience and divine revelation combined; neither one of itself being sufficient to declare them.

The three states of possession, obsession and hypnotism, are therefore three manifestations of one and the same law, each varying in the fullness of the application and use of that law. The law is this, one soul through its own spiritual powers may control, willing such control, or resisting such control under certain required conditions; the soul of man may in like manner control creatures below the human plane of existence when they are endowed with a high degree of instinctive intelligence. Experience and

observation unite in defining with reasonable clearness the conditions under which one soul may exercise such control over another. They are as follows: The controlling soul must be the stronger in its spiritual nature and must know its own power. The controlled soul must be the weaker in its spiritual nature and must be ignorant of how to resist such control, while the same is not voluntarily submitted to on its part or must be greatly inferior in strength as to be unable to resist, as was the case in possession. When the subject willingly submits to the control then it is a yielding of the subject's will power to the will power of another. Such voluntary submission is of the intellectual self and is not of the moral and spiritual self as well, for the reason that this latter is against natural inclination and desire, whenever there is normal development of the spiritual nature in man. That it is possible that such willful surrender should be absolute and complete, so as to amount to full possession on the part of the controlling soul, can not be denied. The law is changeless, and if full possession was once possible it is possible now under like conditions, but these conditions must be either such extreme weakness in spiritual development as to render resistance futile, or such free and voluntary surrender of will power as would be unnatural and contrary to normal desire. It is for these reasons that we assume that possession has passed from earth. We therefore do not now desire to consider it as possible, fearing that a misunderstanding of this law might lead to intentional or unintentional injury to some weak-minded person.

We therefore take up obsession as a common ph

nomenon of the present day. In all instances of obsession there is a controlling power outside of and independent of the subject. Such power is necessarily a human soul, but such soul may be on this side of or on the other side of human death. In either case the power exerted and the laws governing the two souls are precisely the same. In obsession there is therefore a controlling power and a controlled subject. The controlling power is the spiritual power of a human soul. The controlled subject is necessarily a human being this side of death, and the control embraces both his intellectual and his spiritual self, in some degree. If the control of both was full and complete then it would become possession, and would cease to be obsession, as we have defined and herein treat the two. In obsession the control of the intellectual powers of the subject is full and complete. It is neither more nor less than a strong influence, a directing, leading and persuading influence, and not an irresistible compulsion, as it was in possession. The difference in the control of the spiritual powers of the subject lies in the degree of the control and is not in the kind of control. These three abnormal states, possession, obsession and hypnotism, are all dependent upon the operation of one and the same law, which law is in itself changeless. Resistance to and escape from each one of these three abnormal states are likewise governed by one and the same law, which law is likewise constant. If therefore we can acquire a clear understanding of these two laws, we will come into a clear understanding of these three states. This we will attempt. The first is the law of control; what is it and how does it operate? It is

a law which pertains to our spiritual nature alone, and becomes a part of that nature just as soon as it is sufficiently developed within us as to come within the scope of the operations of the law. There is within us the power to know the spiritual life of another soul. We do not know it by sight, because sight cannot reveal it to us. We do not know it by any of the five human senses, for these senses, singly or combined, can not take cognizance of our own spiritual selves, or of the spiritual self of any other person. This spiritual existence is revealed to us by another and a keener sense, which is itself wholly spiritual. It is a consciousness, not a sensation. It is knowledge through consciousness as distinguished from knowledge through sensation. I am conscious that I exist outside of and independent of my physical self. If you cannot say this with me, then stop right here and learn this first lesson in the knowledge of yourself, for you cannot comprehend anything higher until you have mastered this the simplest expression of spiritual knowledge. With this consciousness and with the knowledge founded upon it, you are prepared to accept this further statement that we may likewise have knowledge of the existence of other spiritual beings through a consciousness the same as or similar to that consciousness which bestows upon us the knowledge of our own spiritual existence. Spiritual knowledge thus becomes knowledge through consciousness, as distinguished from physical or human knowledge, which is based either directly or remotely upon our own sensations or the sensations of others appropriated by ourselves. Sensation, communicated to the soul through physical organism,

either directly within ourselves, or through appropriation as above stated, is the source of all human physical knowledge. Consciousness, independent of sensation, is the basis of all spiritual knowledge which has ever come or which can ever come to us. This consciousness must be self-consciousness, because the consciousness of another can never be appropriated by ourselves. I can never know the consciousness of another; another can never know my consciousness. Therefore each for himself through his own consciousness, must learn all that he shall ever know of spiritual truth, all that he shall ever know of God his Father, of Christ his Saviour, of heaven his home. How then may I become conscious of the existence of other spiritual beings? In precisely the same manner as I become conscious of the existence of my own spiritual self, by a spiritual sensing of that existence. If you assert that this is impossible for you, I answer that it is so because of the undeveloped state of this spiritual sense in you. The power exists in you; its development has not yet come. We have within us powers of which we may not be conscious. We may even use powers of which we have neither knowledge nor consciousness. This indeed is the rule rather than an exception when the soul in its human state uses its spiritual powers, prematurely. All use of this spiritual power in our human state, further than to acquire a consciousness of our own spiritual existence, might be said to be a premature use of it, and therefore unnatural during human life. It became unnatural through the fall of man, and through the gradual decline of man's spiritual development. It is becoming less unnatural as that spiritual development is

rising again towards its primal ascendancy. Consciousness of the spiritual existence of others therefore comes to us, if at all, through extraordinary effort and determination to acquire it, and against the protests of our present human nature. The basis of our influence over the spiritual natures of others is a consciousness of that other's spiritual existence. This truth forms the first. This truth forms the first enunciation of this law which we are seeking. When we become conscious of the spiritual existence of another, we begin to make such one conscious of our own spiritual existence. We do this by a power which we exert directly upon his spiritual nature. We may be conscious of the exertion of this power or we may exert it unconsciously and without understanding. The power itself is wholly spiritual. It is exerted by our spiritual selves and its influence is wholly spiritual, through the spiritual nature of the subject. The physical in man has nothing whatever to do with the controlling power. The intellectual nature and powers of the person exerting such control have nothing to do with the controlling power. The spiritual nature and powers of the person asserting the control are wholly responsible for such control. The same assertions do not apply with equal force to the subject controlled. With the subject it is equally true that the means of control are his spiritual nature and the powers belonging thereto. It is also true that through these both the physical and the intellectual in the subject are reached in a secondary sense. The effect upon and the control over these are indirect through the spiritual. If such control amounts to possession as it once did, then both the sense of right and wrong

and the knowledge of good and evil are subject to the controlling influence, and are during such control, inoperative. As we have before said, such absolute control is alone possible when the spiritual development of the subject is no higher than that lowest development which has marked the progress of the human race upon the earth; that period wherein alone it was possible that a physical revelation of divine truth could have been received and accepted by man. With increasing spiritual development this absolute control became modified into obsession, wherein the sense of right and wrong and the knowledge of good and evil were not subject to the control of any power outside of self. It has so continued until the present day when obsession has become the exception and hypnotic control the rule of spiritual control exerted from without ourselves. In our judgment all phenomena manifesting a control outside ourselves, must be brought within one of these three classes. There is no other method of accounting for such outside control, and this method, if fully understood, will account for all cases of external control known to us. The law of such control is the same in all cases, whether it be the control of one soul over another, both in the human state, of one soul in spiritual existence over another soul in human existence, or whether it be the influence of the Spirit of God over the soul of man in both its human existence and in its spiritual existence. All must and forever shall be reached by one and the same method and under one and the same divine law. The first enunciation in the declaration of that law must be as above stated, a consciousness of the other spiritual existence. God's Holy Spirit can-

not influence us until we are conscious of His existence; neither can another spirit, either good or evil in its purposes, influence us until we are conscious of its existence; neither can one human soul influence another until the subject has felt the existence of the one projecting its influence. In this latter phase we have used the word felt instead of being conscious for the sake of clearness of expression, although the meaning must be the same under either form of expression. We sometimes feel the presence of another when such feeling cannot come to us through any of our physical senses. Not understanding the truth we sometimes attribute this consciousness to what we designate as a sixth physical sense. It does in very fact come to us through a sixth sense, but such sense is wholly spiritual and belongs not to our physical existence. This power to know, to feel, to be conscious of the existence of another, when such knowledge comes through no physical sense, lies within the reach of all of us. Many of us have it in some degree of development, and some of us have the power and use it unconsciously, never having looked within ourselves or studied our own spiritual development sufficiently to recognize this power.

I am therefore a being of dual nature and of dual existence. I am a spiritual being and I am an intellectual being. My spiritual being is my very self, positive, changeless and everlasting in its existence. My intellectual being is a condition of an earthly state, a development of that state fitting me for usefulness therein and useless to me thereafter. My spiritual self and my intellectual self are united and are bound together by a physical existence which

serves both as long as it continues. At human death both are cut off from all physical relationship and both continue to exist independent of all such relations. That knowledge which is dependent upon physical relations gradually passes away from lack of that which alone sustains it, and my spiritual self finally becomes my only self. During my human existence, my two selves, my spiritual self and my intellectual self, do not always act together as one united and inseparable individuality. I may become two distinct individualities, but not two distinct personalities. That is to say, my spiritual self may surrender my intellectual self to the will of another spiritual being, or my intellectual self may come under the control of another spiritual being through the non-resistance or the non-alertness of my own spiritual self, or through such weakness of my own spiritual self as to be unable to resist the other spiritual being. If such surrender is willful the succeeding state is hypnotic. If such surrender is made through inertness or lack of resistance, the succeeding state is that of obsession. If such surrender is made through the overpowering of a weaker spiritual development by a stronger, the succeeding state is that of possession. In either case the controlled one must be conscious of the existence of the controlling spiritual being, and such consciousness must come through this sixth sense, so called, or the spiritual nature of the subject. Such are the prerequisites of all control, and such is the method of all control; it remains therefore to consider the manner of applying the method and of securing the results.

Spirit projects its influence upon spirit. Spirit

cannot project its influence upon intellect or upon matter except it does so through spirit, therefore to say that spirit projects itself upon spirit covers every possible influence or effect that can come from spirit. What is it to project an influence? It is to will and to put forth an effort spiritually to enforce that will. We can all understand what it is to will. Can we understand what it is to make an effort spiritually to enforce that will? Some of us can, others of us may not be able to do so. I will to influence another without the use of physical means and without the exercise of intellectual power. This is a simple act of my will-power, which is a spiritual power. If I stop at that no results will follow. I follow the act of my will by all the spiritual energy which I can feel or command. It is as if I cast my very self after my will and upon the soul of the other to compel and enforce my will. To cast my very self; what does this mean? It means that which can only be declared by feeling, by consciousness, and which cannot be declared by words. It means the spiritual laying hold of the object of solicitation, of interest, of affection, or of hatred, over which control is sought. It means that your very self, your spiritual self, goes out from your physical and your intellectual self and in a measure acts independent of both, with a force and a determination which will not accept defeat. This is what it is to project one's self upon another spiritually, to lay hold of another spiritually, and to spiritually strive with another for mastery and to spiritually possess another. The power that is used is the same in all cases whether it be exerted to obtain recognition and reconciliation, to

exert an influence for good or for evil, or to obtain a control partial or complete. It is the one great spiritual power which in its realm corresponds with the power of physical force in the realm of matter. It is the power by and through which the penitent soul forgetful of and ignoring both its own physical and its own intellectual self, lays hold upon the spiritual Christ, and through Him lays hold upon its God, and is at peace and rest in the joy of conscious recognition and reconciliation. It is the same power through which the Holy Ghost reaches out and satisfies the soul of man. Such are its high and holy uses. From these descend all other phases of the manifestation of this power, wherein one soul may influence another for good or for evil; wherein one soul may control another, through possession, through obsession, or through hypnotism, which are the lowest uses to which it can be applied. I who write these words speak what I have known, what I have felt, what I have used within my own spiritual self; what I have known in the joy of submission and reconciliation, what I have felt within myself as I feel my own life, and what I have used through ignorance and therefore without sin, to rend the veil which hides the spiritual from our physical existence, save as God permits it. It is a power which when comprehended and controlled, makes for the highest good of mankind, but which when neither comprehended nor controlled, is a curse to humanity and as such is forbidden by divine law. The soul's will followed and enforced by the soul's spiritual self is a mighty power to be feared and to be shunned, and yet there is no soul in existence, either human or spiritual, which

can assume and enforce control of another soul, resisting to the limit of its might. The danger lies in the weakness of the resistance. Individuality must ever assert itself if we would be safe from such influence. As conscious and accountable beings we have the power to resist every influence which we choose to resist. The soul of man is mighty against every creature whom God has created, and need not stand in fear of any one of them or of any number of them combined.

Ignorance of this power on the part of those who use it and on the part of those who submit to its influence, is the source of its greatest danger. It intoxicates the one who uses it and weakens the one who submits to it. The intoxication of influence, of control, of masterfulness, is a dangerous state, and the weakness begotten of non-resistance is a still more dangerous state. In each case this danger is magnified tenfold by ignorance on the part of both. Resistance begets strength spiritually as certainly as it does physically, and submission begets weakness spiritually as certainly as non-resistance begets weakness physically. These are the immediate dangers; those more remote are fearful to contemplate, because they pertain to the soul's development and to its everlasting spiritual state.

We find therefore one power which is hidden and hard to understand which is constant in the endowment of the human soul which is spiritually developed. This power is spiritual. It is neither dependent upon intellect nor upon physical being. Its strength is dependent upon the spiritual in man but not upon the moral state of the soul. It is a spiritual

power to which no quality of morality or immorality attaches. Being a spiritual power it survives death, is quickened by death, and being devoid of moral quality, is the possession of every human soul whatever may be its moral state, either before or after death. It is kindred to that power which enables one soul to communicate its thoughts to another, and to receive the thoughts of another soul, without voice or language, without sound or sign or symbol of expression, but by the simple power of willing the thought to the one who in response wills to receive the thought. Two souls existing, two wills concurring, and the language of the spirit is a reality. If you are not able to accept this truth then you will not be able to accept the other which we are seeking to declare. Both these powers come into use with maturing spiritual development. They belong not to the infant in human life, because of its undeveloped spiritual nature. They exist in it, in embryo, as do all of its undeveloped physical and intellectual powers. They come to it with its developing spiritual nature as certainly as do these other powers come to it with developing intellect and maturing physical life. The strength of all the powers of the soul is directly as in the development of the nature to which they belong. With the physical and with the intellectual powers we easily comprehend this; with the spiritual powers this is not so apparent to us because our spiritual natures are so darkly hidden from even our own consciousness. This law of the development and use of the soul's powers is not varied because the spiritual nature of the soul is so hidden, and the law itself so hidden when applied thereto. We there-

fore assert it as a truth that when in the history of the human race upon the earth the spiritual development of the soul has been at its greatest, these two powers have existed in their greatest strength, and contrary that when the spiritual development of man has been at its lowest ebb these two powers have existed in their least strength. The period of the highest spiritual development of the human race covered that brief span between the rise of man into a consciousness of his own spiritual existence and a knowledge of his Creator's existence, and the fall of man through willful sin from this state. In that period these two spiritual powers acted in their fullest possible measure of strength and clearness while limited by human existence. It was then that man spoke with God as spirit speaks with spirit. It was then that man spiritually controlled his fellow men and his fellow creatures lower than himself, as he has never controlled them since. Such control was by and under this same law of spiritual control which has come down to our day through its succeeding stages of use and abuse. It is the law whereby the stronger spiritual development projects itself into and controls the weaker spiritual nature and development, either by the aid of the will or by the non-resistance of the will, or despite the will of the controlled. Animals have a spiritual existence as long as they have physical life. They are therefore subject to this spiritual control. They even assert the same power over others spiritually weaker than themselves. We have before treated of the spiritual nature of animals, ending in oblivion (not extinction) at their physical death. It is unnecessary to repeat in this

connection. We only refer to them here as an illustration of and a proof of the law which we are aiming to declare. In that his state of highest spiritual development, the beasts of the field were subject unto man, were in terror of man, were controlled by man, not through physical strength, for that was as impossible then as it is now, but through this power of the higher spiritual development working upon the low spiritual development. By the same law, and because of the same spiritual development, woman has always exerted greater control over both man and beast than has man himself. Woman may make herself felt under circumstances where man fails in his effort to impress himself upon other men or upon other creatures. The power of woman lies not in her greater comeliness or beauty, lies not in her sex, but does lie in her superior spiritual endowment and development, over man's endowment and development. Such truths as these must be studied to be accepted. The foundation for their study must be first laid in our own spiritual self-consciousness. Until we are enabled to say with a feeling of its truth within us, "I am a spiritual being independent of my human existence. I have and exert spiritual powers independent of my intellectual powers, and of my physical senses; I know this because I am self-conscious of it and of the truth that these powers obey my will as do all of the other powers with which I am endowed, and of the possession of which I am also conscious," are we prepared to study these truths successfully. To come into such consciousness is a growth. It cannot come suddenly. It can only come with persistent effort. When once attained it

can never be lost for it becomes a part of our lives, just as our physical existence and our mental exertions are a part of our lives. To be thus endowed and to be conscious of the endowment is the only fitting preparation for the study of spiritual psychology. Its truths can not be approached through the experiences of others; they can only be approached through our own self-consciousness.

Our life comes to us because of the design and the purpose of our Creator. Life does not come to us by chance, by accident or through the evolution of lifegiving forces. There is purpose in our creation. If this is accepted as truth, then it must follow that that purpose goes beyond the mere beginning of our existence. If it goes beyond the mere beginning of our existence, at what point does it leave our existence? A divine purpose concerning our lives as individuals once admitted, must be accepted as going with and embracing our entire existence as such individuals. Without such purpose and without such fullness of purpose, divine government could not exist either upon the earth or in the spiritual kingdom. There will be few who will fail to accept these declarations as truth. Accepting them some advance rapidly and naturally to the logical conclusions therefrom which have been freely expressed in these writings. It is not for such that these thoughts are now presented; it is rather for those who falter at these logical conclusions and cling to the belief that in some way their lives, their thoughts, their deeds and their final destiny are independent of God's purpose and even of God's foreknowledge. They know that as individuals they possess freedom of will, without

either restraint or compulsion exercised over them, from without their own independent selves. This is true and we all admit its truth, but some of us can go beyond this truth and comprehend how God can foreknow, just what we shall will to think, to be, and to do, and just when and how we shall die, and foreknowing this before we have life, God wills it concerning us and bestows life upon us. Once comprehending this then it becomes plain, can be uncertain neither in time nor in the manner of its approach. God measures the life of His every creature, in all that can possibly flow from it, and bestowing life upon such creature it fulfills its Creator's foreknowledge. In doing so it does it of its own free will. This makes divine government possible. Nothing else can admit of divine interference either in human or in spiritual existence. Life was given us for a purpose; it was God's purpose. It could have been the purpose of no other. If therefore God had a purpose in bestowing life upon us as individuals, is it possible that we should defeat that purpose? If it were possible for us to do this, then would God be less than infinite in His attributes? To my mind, as it is constituted, this declaration does not admit of controversy. I am what I am today, because God's purpose concerning me makes me thus. In making me what I am today, God has used my own free will and choice, so that I, a free agent, cannot lay upon God any wrong which I may have done. If I have committed sin, it is my sin, because it was my free choice to do that which constituted the sin. Of it I must bear the penalty in my own person and in my own life. Of it I must repent and receive reconciliation, through the merits

of another, not through my own merits, for having sinned there no longer remains any merit in me. In this sinning and in this repentance I have fulfilled God's purpose concerning me by following my own free will and choice, and not because God so purposed. God's purpose followed His foreknowledge and is in accordance with my free will and choice, to be thereafter exercised by me. It is thus that our life work is done, and it is thus that we fulfill God's purpose concerning us, whether we enter into spiritual life or into spiritual death, whether we obey him or whether we disobey him. If I were this day to determine in my own mind that I would frustrate God's purpose concerning myself, by reversing every motive, every desire, every impulse, of my present life; by abandoning every good work and entering upon every evil work of which human beings are capable; by renouncing the worship of my Creator and substituting blasphemy therefor; think you that such course would in the least degree tend to frustrate God's will and purpose concerning me? Not in the least degree would it do this. It lies beyond the power of finite creature to go counter to the infinite will and purpose of its Creator.

God wills all the wickedness and all the misery that exist in this world, because he foreknew that his creatures in the exercise of their own free will and choice would commit the sin and would bring upon themselves all the misery which is the lot of our human world. Sin and misery are incidents of human existence. God could not have created man and have made him human without them. He had created beings upon a higher plane, without sin and

without misery. It remained for him to create life upon the lower, the human, plane, the lowest possible plane upon which it was possible that the creature should discern and know its Creator, and in doing this sin and misery entered as an inseparable part of such creation. Why this is so we have tried to show in previous writings and will not now repeat. When we are able to accept these truths in their fullness, then are we best prepared to worship our Creator, the same, whether he bestows upon us that which to us is good, or that which to us is evil; that which to us is happiness, or that which to us is misery; conscious that all alike are good and loving and merciful in God when measured by that infinite relation of Father to all His intelligent creatures.

When we know God we love Him; when we do not know Him we fear Him. We fear Him because of the uncertainty which lies before us. The dread of the future is the fear of God. These two are inseparable; they are in fact one and the same. The soul's knowledge of God takes from it the dread of the future. As the former increases, the latter decreases throughout human life. There is also another state in human existence wherein dread of the future is taken from the soul of man. It is that state wherein the soul has come to deny to itself God's existence and to accept such denial as truth. In such state there can be no dread of punishment, and life becomes a mysterious blank existence, illy worth the living; hence whether it is to continue after death or is to end with death, is a matter of small importance. The soul which exists in either of these states, approaches its human death without dread. The soul which is

uncertain of its state is the one which dreads this change. Its dread comes from its uncertainty. The uncertainty does not necessarily come from the absence of a knowledge of God and a reconciliation with Him, but often comes from the failure of the soul to recognize such knowledge and reconciliation. To some spiritual truths are a deep mystery overshadowed by doubts and fears. They are so constituted and are helpless against it. Let such put their trust in God their Father and in Christ their Redeemer for they will not be hidden from them in their spiritual existence. But two classes approach death without dread; those who know God spiritually and worship him sincerely, and those who deny God's existence to themselves and accept such asserted nonexistence as truth. All other human beings dread death when they know of its approach. To the one who denies God's existence we have nothing to say, because we can say nothing which can aid him. To the one who knows God spiritually and worships Him sincerely, we say nothing because nothing that we can say will add to his comfort. This is in itself complete and perfect in his knowledge. It is to those who dread death that we present these thoughts. Spiritually they feel uncertain of their own experiences. They seek knowledge of God and they aim at obedience and sincere worship. Some have nothing to fear and need no help; others stand upon dangerous ground and certainly need help. It is for this one class that these words are written. When man is considered as an animal, the dread of death is natural. When man is considered as a spirit the dread of death is unnatural. As an animal man dreads death as all other

animals dread it. He fights against it as all other animals fight against it, and when forced to it he goes down to his death in terror as all other animals do when their intelligence is sufficient to enable them to comprehend its approach. As a spirit, man never dreads death, whatever the state of his spiritual existence may be. If a man is spiritually conscious of God's existence and of his own reconciliation with Him through Christ's redemption, this spiritual consciousness overcomes all animal fear. If on the other hand his spiritual nature and powers are so wholly blighted that he can deny God's existence and believe his own denial of the same, then the fear of death is likewise destroyed. In such case the spiritual plane of man's existence has been sunk below the spiritual plane of the brute's existence, for he has destroyed within himself that which his Creator had bestowed upon him in common with the brutes below him. Such man may resist death to the end and dread it, but such resistance and such dread are not of the future, but simply and solely through a reluctance to surrender the sensuous enjoyment of his present life. Let each for himself study mankind along the lines of these suggestions and then answer to himself whether or not they are truths. To me they are truths and that which follows is based upon this assumption. To him who dreads death therefore we address these thoughts. I am one of them myself, although in a different sense from that dread of death which was referred to in the opening sentence of these public writings. My dread of death is now founded upon an unfinished work, a human life yet incomplete and which grows sweeter to me with every day

which is added to it, and with every new truth which comes to me as the complement of those already accepted. I feel something of vague and shadowy truth, yet to come, for which I strive, and which, God willing, I shall yet record. Should my life end without this accomplished, I should not be satisfied. This, with the very joy of living, makes me cling to human life and dread any present ending of it. If you, whatever your work may be, can say this much with me, then nothing that I can say can lessen your dread of death. If however such dread comes from spiritual uncertainty, then ponder well these thoughts with me. When we all shall have finished our work, and shall feel the assurance of this truth, then will we come down to human death without fear or dread, conscious of that spiritual life with God and our Redeemer which awaits us thereafter. With this thought in mind, let us each inquire, What is my work in this life? Have I accomplished it? If you can answer the first question clearly and certainly and can answer the second question negatively, then you need not fear any immediate approach of death. God does not permit death to come to any human creature until such creature's work has been fully accomplished. To answer the first inquiry clearly and satisfactorily is not always easy. It rarely is so. While it is not easy for us to do this, it is a duty which rests upon all to answer this question. If you can see before you no work yet to be done by you, of what further use is your human life to God or to your fellow men? If of no further use, then why should you longer live? These thoughts must come to us all and we individually will seek to answer these inquiries

along many different lines. Having done this in my own case through years of deepest doubt and uncertainty, can I assist some fellow being to reach an equally satisfactory assurance in his own case? If so it is all the recompense I shall ever seek or know. Let me make these suggestions to guide us in such search.

First. Have I any special talent?

Second. Have I any special opportunity?

Third. Have I any special relationships?

Fourth. Have I any special necessities?

There is no indication given by God to man of special duties imposed upon him that are clearer than the bestowal of special talents and powers. He who possesses such and suppresses them commits a sin against his Creator. He who possesses such and uses them in a senseless and unreasonable manner, is no better. When their use is moderate and reasonable they bless their possessor and benefit mankind. Special gifts and powers are a dangerous endowment and often curse their possessor while adding to the world's general fund of knowledge, and thus benefiting it. He who boasts himself in their possession and uses them for pleasure or for pecuniary gain, rather than for the higher good that may spring from them, is fulfilling God's purpose concerning him through his own free choice as to their use, and is doing it to his own spiritual destruction, but the world is accumulating knowledge through his undoing. This is equally true whatever the special talent or power may be which either blesses or curses its possessor according as God has created him. To me this truth is most apparent along the lines of those special powers or

gifts which I so fully realize within myself, and which carried me to the very brink of my own spiritual destruction, saved therefrom by an individuality of character begotten of generations of divine selection through heredity. I escaped because God so willed it and so created me that I should will to do that which saved me therefrom. When I say this I claim nothing for myself. It is no merit within myself which has brought this result. It is the relentless and inexorable will of my Creator followed by my own free will and choice. My own free will and choice would have been different had my individuality of character been different. My individuality of character would have been different had my inherited characteristics been different. My inherited characteristics would have been different had my parentage been different through unknown generations preceeding me. This illustrates my meaning in these writings of our Creator's infinite foreknowledge, of divine selection, and of heredity as the master law of God's human and divine government. I worship my Creator for what I am and for what my ancestors were, because I see this truth. Had I been created to follow my Creator's purpose and my own free choice into spiritual death, I should have forever been ignorant of this truth, of His will and of His existence. I should have been forever deprived of the possibilities of spiritual life but I should have forever retained a spiritual existence of which I here refrain from speaking. In either case I should forever be the child of God's infinite love and my existence would be that for which I was fitted, and wherein alone I could exist. God's infinite wisdom and His

infinite love must be recognized and studied and measured by His relationship to all intelligent creatures as a united and complete and perfect creation and not by His relationship to any one individual of that united whole. Why then am I what I am? I am what I am because God so willed it, because God so created me with individual characteristics, and because I by free choice willed for myself as God had first willed concerning me. I could not have defeated God's purpose concerning me by any act of my own will; I cannot now do this although I am free to commit sin every hour of my life, to deny my Creator's existence, and to condemn my own soul to everlasting spiritual death, and am equally free to obey my Creator according to the light which he has given me, to do that which I believe to be His will and to maintain my consciousness of reconciliation with Him through the revelation and the life of my Redeemer. If I shall choose to do this latter I am but fulfilling His will concerning me; if I shall choose to do the opposite, I shall in like manner be fulfilling His will concerning me. Whichever I shall do I cannot escape or avoid my Creator's will and purpose concerning me, and my acts in either case shall be of my own free choice, and in the exercise of my own free will. I use the personal pronoun and my own life and my own lifework in the foregoing declaration solely for the purpose of expressing in the clearest and most forceable manner the truths which I seek to declare, and as I have thus brought these truths home to myself, so also I ask my reader to bring these same truths home to himself. When you can clearly do this and can accept the conclusions which

necessarily follow, then can you follow me with a sense of pleasure in that which follows.

I recognize within myself a gift and a power. The gift is neither more nor less than an abnormal development of the power. The power exists in every creature now living its human existence, but it is a power belonging to the spiritual nature of man, and should lie dormant during the earthly existence of man in his fallen state. During such existence the use of this power is abnormal, but can hardly be declared unnatural. The power to develop it abnormally is derived from heredity, environment and individual will. The latter does not always appear to be necessary, as I have myself observed such development where I have reason to believe selfwill did not enter into it. My own belief is that inherited tendencies are the strongest and the main force leading up to such abnormal development. Inherited tendencies are of God's purpose, and therefore such abnormal development and use of this power has been perpetuated upon the earth with varying intensity and influence from the period wherein man first sinned against his Creator and thereby lost its normal development and use, down to the present hour, and the same will doubtless continue as long as man continues in earthly existence. It further follows that this being true, it is of God's purpose and will that it is true. The conclusion therefore would seem to be that the abnormal development and use of this power constitutes one of the forces used by our Creator in leading man back into that state of spiritual development and perfection upon the earth, from which he through sin was cast out. I therefore hold

that the abnormal development of this power is not wholly evil; that it is an evil out of which good may come, and that it is the purpose of its use and the manner of its use which measures the good and the evil which there is in it.

Second. Let us consider special opportunities. When our station in life is such that it brings to us an influence over our fellow men greater than that which falls to us in common with the multitude, this fact cannot be ignored. Such station carries with it obligations and responsibilities which mean much in the spiritual development of the soul. Whether he be the least or the greatest among men, no man exists for himself alone. He is created for the station in which he finds himself, and duty for him is measured by that station; sin for him is defined according to that station; and his spiritual development in human life is subject to such station. When I say that duty is measured by the station in which the individual finds himself; that sin is imputed to the individual by the same rule; and that reconciliation is granted to the individual by the same rule, I have stated a truth which affects every human creature. There is one law for all, but there is not one and the same application of that law for all, nor is it likely that there can be one and precisely the same application of that law for any two individuals of the human family. Men are judged, first, by what they are; second, by human and spiritual environment; third, and lastly, by the purpose of the heart. It may thus become true that while the purpose of the heart is to commit sin, yet sin will not be imputed because of what the soul is through inherited characteristics, and

because of its human and spiritual environment. This assertion must be coupled with this explanation; the purpose of the soul may become the creature of inherited characteristics and of human and spiritual environment, for neither of which is the soul individually responsible, unless the environment be of its own free choice and not a birth-state. When we voluntarily subject ourselves to debasing environment it then weighs nothing in mitigation of guilt; but when environment is forced upon us by birth and we are held therein because of natural laws and conditions, then environment does mitigate guilt. The guilt of an act is therefore relative and not absolute, even when the purpose of the heart is guilty. The foregoing is strong language when considered by itself wholly; but when it is considered in connection with the truths of infinite love and infinite justice, it becomes self-evident truth. It is not possible that infinite love and infinite justice should condemn one soul through inherited characteristics and tendencies and inherited spiritual and physical environment to a condition wherein resistance to evil is all but impossible for it, and then judge such soul by the same measure of obedience and the same measure of guilt as is applied to him possessing opposite inherited characteristics and opposite inherited spiritual and physical environment. Finite justice forbids this; infinite justice makes it impossible. Sin is therefore a relative relationship to God, and cannot be precisely the same in the application of infinite justice, for any two of God's human creatures.

Third. Let us consider our special relationships. Relationships are not of our choice. This is true of

those which most powerfully affect our lives, physically, mentally and morally. In one sense it is not wholly true of those minor relationships which are, thus speaking, a result of our own free choice, but which in real truth are equally a matter of fore-ordained destiny. The only difference between the two classes being that in the latter the foreordination of God in reference thereto is supplemented by our own free will and choice. This is true of all that we do in all our lives. If therefore we find ourselves occupying any special relationships in this life, that fact should signify to us that special work is required of us. Do I occupy any such special relationships? Do you occupy any such special relationships? I do and you do. It is for each of us to study such special relationships, profit by them and meet the obligations created by them; for they are God's declaration to us of what He requires of us. I refrain from mentioning those wherein I find myself, for personal reasons. They are however clearly marked throughout my life and with varying force and certainty point out to me obligations imposed. This will be equally true of all those who study their own lives along these lines of thought.

Fourth. Our next thought is that of our special necessities, as indicative of the work of our lives imposed upon us. The necessities here referred to spring largely if not wholly from inherited characteristics. They may be physical, mental or spiritual, either separately or all combined. When life is bestowed upon us we are what God made us. We are responsible for nothing preceding this event, although that which did precede it governs what we are, and

subject only to our individual effort, governs what we are to become. No two individuals of the race are born alike. To each attaches at birth some special and individual necessity. We may recognize this truth in our children, and in maturer years we may recognize it in ourselves. Wherever and whenever recognized, such special necessities impose special duties, and modify the work of our lives. With thoughts along these lines we may generally determine with reasonable certainty what our life work is, according to the purpose of our Creator. When it has been thus determined there remains nothing for us to do but to fulfill that purpose and to accomplish that work. Are we doing this in our lives today? For myself I answer "I am as God points out the way." Can you, my reader, make that answer yours?

Visions, dreams, prophecy, mental illumination—what are they when applied to the discovery and revelation of God's truths? They are aids to such discovery and are methods of such revelation, and as such are to be considered carefully. Truth cannot be successfully presented to the human mind in the full force of its undisguised nakedness. It never was so presented and it never can be. Truth within the human soul is a growth of the soul. It is only possible to communicate or to receive truth when conditions favor such communication and reception of it. As certainly as excessive heat or excessive moisture, or the lack of heat or the lack of moisture, constitute conditions destructive of germination and growth in the vegetable kingdom, so in like manner are unfavorable conditions destructive of the springing and the growth of truth within the soul. What are such

unfavorable conditions? Some of them we may know, others we cannot know. Those which we do know come to us through our own experience and through observation. Those which we cannot know are hidden from us through lack of comprehension. We know that truth within ourselves and as accepted by us now has been a growth. We know that if truths which we now accept had been declared to us in years gone by, devoid of imagery, figure, prophecy, we could not have received nor accepted them. If this is true in my case and in your case, it is probably true of every human soul. If the great spiritual truth of God's existence had been presented to my youthful mind devoid of the imagery and figure of a physical existence, I could not have received nor comprehended it. Such presentation of this truth to me then would have made of me an unbeliever, and as such I would then have both rejected the truth and would have rejected my God. On the other hand, that great truth came to me as it comes to every human soul, clothed in the imagery and the figure of a personal physical identity and individuality, which I was capable of comprehending. Through such imagery and figure I have been led to receive and accept the great spiritual truth of God's existence above and beyond and freed from all imagery and figure of physical individuality. This great truth we shall all be finally led to accept in its spiritual significance alone, either in this world or in the world of spirit. Should we ultimately fail to accept it we shall finally deny the existence of God, our Creator. What I have said of this great spiritual truth applies equally in some measure to every spiritual truth revealed to man. Divine truth is declared

to man through one power of the soul alone. That power is purely a spiritual power. It is wholly free from all that is physical and acts wholly without reference to the physical in man. It is the power which I have heretofore described as the power of the soul to receive and transmit thought direct without the use or interference of any intervening agency other than the will of the soul imparting and of the soul receiving it. In other words, the will of the soul alone stands in the way of the exercise and use of this power, when once the power has been recognized and developed. God in His wisdom, through chosen agencies, uses this power of the human soul. The agency thus chosen may be unknown and generally is unknown to the receiving soul. When unknown it is designated as God's Holy Spirit; when known it is designated as God's Holy Angel. Such angel may be a human being divinely chosen, a spiritual being human in origin, or a higher being than a spiritual being of human origin, whose state of existence we cannot comprehend in our earthly lives. Such messenger of God speaks the words of God and declares the will of God. Whatever may be the state of the existence of such messenger, he receives the word and knows the will of God by and through one and the same method and power. These come to him as mental impressions received through a spiritual power. In each case the power is the same and the method of its use is the same. It is therefore possible that a human being may declare the truth of God by revelation direct from God. In such case the truth declared is the mental impression thus received by the man who declares it. Its validity and its authority

are and must be ever self-contained. If it does not within itself prove itself to be God's truth, there can be no higher evidence brought to bear to establish it as such. The soul of man earnestly seeking truth will recognize it when declared. Such recognition may be immediate, or it may be a growth requiring years to complete it. Sooner or later it is certain to come to him who perseveres in earnest search after it. The one to whom such truth is first declared must accept it through self-consciousness of it, before he declares it, otherwise he will be self-conscious of sin, which in itself would destroy the power to receive the truth. Such person thereafter attempting to declare the truth would become a false and lying prophet. This has often happened, for the man in whom such power is developed is subject to temptations unknown to all not in like state. The world has therefore much of true prophecy and of true revelation, and also much of false prophecy and pretended revelation. In almost every instance the person thus gifted starts right, declaring only that as truth of which he is really self-conscious by divine appointment, but thereafter yields to the allurements of his preferment and enlarges his declarations beyond the limit of such self-consciousness. The result in such cases is misguided followers and ultimate failure. In this respect there is no difference between the prophecy and revelation of this age and those which have existed in former ages of mankind. The same necessity for prophecy and revelation exists now as has existed in former ages of the human race. The same law governs in the receipt and declaration of it, and the same results follow. It is true that Christ was the end of

prophecy, that is, of all prophecy touching God's plan of man's redemption, but this does not mean that Christ's coming was the end of all revelation of God's truth to the souls of men through God's spirit direct, which begets the prophetic state, and it is that state to which we now refer. Prophecy, therefore, in this sense continues to this day. Imagery and figure are a part thereof through necessity, and this leaves the subject of dreams to be considered.

Dreams are a part of our earthly life alone; they cannot come to us in our spiritual existence. They are imperfect mental activities; that is, they are mental action lacking in one or more conditions essential to perfect mental activity. To establish this as truth we must consider what constitutes the essentials to perfect mental action. We would define these to be:

First. The conscious control of the will by the soul.

Second. The conscious control of the mind by the will.

Third. The exercise of reason in its bearings upon relations and results.

Fourth. Correct deductions according to the experience of our lives from recognized conditions and relations.

Fifth. Such conclusions must harmonize with all that precedes them and upon which they rest, and also must harmonize with all the knowledge which we have acquired while our minds have been acting normally.

When these five conditions have been met, the activities of our mind are normal and the results of such activity can be relied upon as a guide for our actions.

It becomes a safe guide or an uncertain guide according to the strength of our intellects. To make these thoughts plain we must digress to the extent required to explain our thoughts concerning the soul, the mind or intellect, and the will, for upon a concurrence with or a rejection of our thoughts upon these subjects will rest the acceptance or rejection of the truths presented concerning the main subject, dreams.

The soul is the Ego. I am. We can each say this of himself, and in the saying of it, I and the soul are one. My soul is myself. Soul is the only word which can express the thought which declares the truth of my own existence. In thought it stands for the beginning, for the present, and it stands for all the future of my unending individual existence. I am my soul; my soul am I. Before, above, or beyond my soul there is nothing of me. My soul is therefore the beginning, the center, the all of my individual existence, subject only to that subdivision and analysis of its powers, faculties, and functions which each can make for himself. With such definition of and thoughts concerning the soul, we can successfully take up and consider any one or more of these powers, faculties, and functions which pertain to it and constitute a part of it as a whole. Of all its powers, the first and the greatest is its power to will. We define will to be an exercise of the soul's power of choice. The power to choose is the highest power with which the soul is endowed. This power is that which gives it likeness to its Creator. Individuality of existence is bestowed by the Creator upon a creature, and to that creature is given the divine power of choice. By this power, bestowed alike upon man, upon brute and

upon every living creature, God reveals to His intelligent creature His own omnipotence. Will is the exercise of this power, nothing more, nothing less, whether it be in man or in the creatures below him. I am, as an intelligent and distinct individuality, find myself endowed with a power to choose. I exercise that power and the act is will. Will is therefore properly defined as a function of the soul, not a power of the soul. It is the exercise of a power, the power of choice. We make this distinction because it is correct and because it is necessary to an understanding of the argument which follows.

To will is synonymous in meaning with to see, to hear, to taste, to smell, to feel. Each indicates the exercise and use of a power. Each constitutes what we define to be a function of the soul, not a power of the soul. These physical powers of the soul we usually designate as senses, but such designation carries with it nothing distinctive from the thought conveyed by the word power. The latter term is more naturally and generally applied to its spiritual nature and endowment, while the former term seems to apply more naturally to those powers which are alone exercised through its union with a physical body, and which are in use only during the continuance of such union. Having thus defined what will is and its relation to the soul power of which it is the immediate function, let us next consider how such use is brought about. The intelligent conscious being makes choice by the exercise of its power to choose, and it carries that choice forward into action, or attempts to do so. This action or attempted action of the soul is will. Such action or attempted action can only occur when

the soul itself is conscious. To be conscious it must comprehend its own existence and its relations towards that concerning which it chooses, and concerning which it directs its action of willing. Otherwise it is impossible that it should will. In sound sleep the soul is not conscious of its own existence, and therefore cannot be conscious of its relations to any object concerning which it might otherwise make choice and will. Between sound sleep and wakefulness there is every degree and every shade of varying consciousness of existence, and it is in some one of these partially conscious states that all dreams occur. The soul itself makes no normal use of its power of choice, and is either wholly inactive or acts abnormally, as the case may be. It is for this reason that no moral quality attaches to the supposed action of the individual in his dreams; neither do such dreamed acts indicate the moral character of the dreamer. It is thus that in dreams the power of choice and the will following it are not used at all, or are used abnormally.

Coming to the second essential to normal mental activity, we would say that the mind must be under the conscious control of the will. We have defined will; let us now consider what mind is when thus used. Mind and intellect must not be confounded. Intellect is the power or faculty; mind is the function or use of such power or faculty. Mind in this respect corresponds with will, and intellect in this respect corresponds with the power of choice. Therefore when we say that the mind must be under the conscious control of the will, we mean that the functional activity of every power or faculty of the soul must be subject to the conscious control of the will.

When the will loses this conscious control, for even one moment, then normal mental activity ceases and abnormal activity is in the ascendent. When this condition continues during waking hours it constitutes insanity in some one of its forms. When this condition prevails during sleeping hours it constitutes the condition essential for dreams. The intellectual powers and faculties become active, and their activity, which is the mind, is uncontrolled by a conscious will, that is, by a conscious soul behind the will. The result is vagaries and fantasies in a thousand senseless forms.

Of all the powers and faculties constituting the intellect, the power of reason takes first place. Reason is that power of the soul which enables it to measure and weigh and determine relations and conditions with reference to itself and others. The functional use of this power is ordinarily under the control of the will, just as the will itself is normally under the control of the soul. The will directs it first to the consideration of one relation or one condition to another, then maybe to the consideration of all combined, and finally to a conclusion or a judgment affecting its own individuality or another individual, or many other individuals, as the case may require. Whenever the conscious control of the will is lacking, the conclusion or judgment is uncertain and worthless. This is the case in dreams.

In the next place, such conclusions and judgments must correspond with the experience of our lives when tested by like conditions and relations, if any such exist. Our lives are made up of our own individual experiences and such experiences of others as

may come to our knowledge. Our own experiences bear a distinct relation to recognized conditions affecting us. The experiences of others bear a relation to similar or like conditions affecting them. Upon such foundation all reason rests. It can rest upon nothing else. The correct recognition and comprehension of this relationship of experiences and conditions producing or affecting them, alone enables reason to reach correct conclusions or judgments. If we could certainly know that such recognition was correct, then we might certainly know that our conclusions or judgments were correct. To the extent that this recognition is uncertain or faulty, to that extent will our conclusions and our judgments be uncertain or faulty. This constitutes our liability to error in conclusion and judgment.

Such conclusion must be in harmony with our own experiences and with the experiences of others of which we have knowledge. If out of harmony with either they cannot be correct. Reason therefore is not an exact power. While this power is bestowed upon us as a guide for our actions and is the best guide we have, within ourselves, it is a very imperfect one. Man in his human state has no perfect guide to his actions. Reason is his only guide in all matters pertaining to his human life, conditions and environment. In all matters pertaining to his spiritual existence, conditions and environment, he may be guided in a measure by reason, because reason is a spiritual power and endures, everlasting, but his only safe guide is God's Holy Spirit in His influence direct upon man's spiritual nature and powers. In the ignorance of man's human state, such influence is

known and recognized in such uncertain manner that man is left largely to be governed by inherited characteristics and inherent inclinations. In this respect all mankind stand upon an equal footing, for to no soul to which accountable earthly life is given is there ever lacking a sufficient influence and guidance from the Holy Spirit to enable it to know right from wrong and to make choice between them. Such is reason when used by us as a guide in our human affairs and when used by us as a guide in matters pertaining to our spiritual existence. In each case it is an uncertain guide, but is by far the safer guide in matters pertaining to earthly life. The reason for this is that in earthly life its conclusions are founded upon well-recognized experiences and relations, while in matters spiritual its conclusions are founded upon experiences which are extremely vague and uncertain. This vagueness and uncertainty will disappear in our spiritual existence, but gradually and not quickly.

Dreams are therefore abnormal mental activities lacking in some one or more of the foregoing essentials to normal mental activity. They are therefore uncertain, unreliable, and lacking in all authority or weight as a guide in human life. This is not, however, saying that dreams are of no value to us even in the affairs of life. They may point the way to the solution of a mystery, or the discovery of a truth. If this occurs, it comes as a suggestion from the partially unconscious self to the fully conscious self, just as in hypnotism, either self-induced or induced by another, the unconscious or semiunconscious self may receive and retain suggestions to the benefit or harm of the subject after restoration to normal con-

sciousness. If the partially conscious self, acting under abnormal mental activities, thus makes suggestions to the fully conscious self, which point the way to correct conclusions or undiscovered truth, it is equally true that the semiconscious self may in like manner, by suggestions pertaining to spiritual truth, point the way to the acceptance of such truth. In either case the abnormal mental activity cannot be accepted as truth, but must be accepted as a suggestion only.

The experience of many individuals will confirm to their own satisfaction the truth of the foregoing. Can we therefore trace to its source the cause of this abnormal mental activity? We can at least attempt it. In doing this we must consider the nature of hypnotic suggestion, and to understand hypnotic suggestion we must go back of the soul's known and normal activities and study its unknown and abnormal activities. We are familiar with the former because they are both experienced and recognized. We are unfamiliar with the latter because, while we may have experienced them, they are unrecognized. We sometimes know that suggestions come to us, but from whence they come we do not know, hence we often express ourselves and hear others express themselves in the common phrase, "Something suggested to me so and so." In saying this we give expression to an actual but unrecognized experience. What is this something? It is and must be another intelligence, another active conscious individuality. The suggesting intelligence may be in human life or it may be in its spiritual existence, for it is the soul, independent of the body and bodily powers, that makes the

suggestion. It is a phase of soul power which belongs to its spiritual side of life and is wholly independent of its physical life. To receive such suggestions one must be in a receiving state, or a state of mental inactivity. The impressible being is the inactive being, the passive being. The impressing being must be an active being, an intensely active being. The soul power and the activity thus required being wholly spiritual and independent of physical powers, it follows that the impression may come from a soul in its spiritual existence, freed from its physical state. The suggestions now under consideration are not "communications" in the ordinary acceptance of that term. The latter must be consciously received; the former are never so received. Suggestion is therefore a mental activity falling below a conscious reception of thought from another. It is lacking in that clearness of expression and definiteness of speech or figure which ordinarily serves to convey thought from one soul to another. It is a half-expressed, half-defined thought which is taken up and is completed by the receiving soul. Such are the hypnotic suggestions which enter into our lives here on earth, unknown and unrecognized. We are all susceptible to them; we may all be influenced by them. The word temptation, applied to a certain class of such suggestions, is a fairly accurate expression of our meaning in this connection. Temptation is a word applied to suggestions to evil. The power and the law under which we are tempted to evil and are restrained from evil are one and the same power and law, and as certainly as we are tempted to evil by bad suggestions, so certainly are we also restrained from evil and

sustained by good suggestions. Communications between souls—that is, thought transference, as treated in these writings—is an entirely different matter, and is not now under consideration. Suggestion, whether it be to evil or to good, or whether it be without moral quality, comes to us in our passive moods. It is when our own minds rest from activity that other minds act upon ours. Such inactivity is a prerequisite to any hypnotic state. The hypnotic state is one of mental inactivity and rest, and it varies through all degrees of such inactivity and rest. It may be self-imposed or it may be imposed by the will of another, our own will concurring. Whether self-imposed or imposed by the will of another, it must exist in some shade and degree of inactivity and rest before we can receive or be reached by suggestion. Such inactivity and rest always exist during sleep. We are therefore then in a state suitable to receive suggestions. The suggestions that thus come to us during our sleep we will divide into two distinct classes: First, those which the soul receives through its own physical senses, second, those which come to it through its spiritual powers. During our sleeping hours we have all experienced those suggestions which come to us through our own physical senses, and we know that such suggestions have been taken up and have served as the foundation for dreams. This is especially true of suggestions coming through the senses of hearing and of feeling. It is less frequently true of suggestions coming through the senses of smell and taste, and is never true of suggestions coming through the sense of sight, because that sense cannot act during sleep. Illustrations confirming this truth are useless, because

the truth itself is common experience. The other class of suggestions is also common to the experience of all, but it, from its nature, is an unrecognized experience. A suggestion which comes through a spiritual power never brings a clear and well-defined experience when measured by the clearness of expression of those which come through the physical senses. The reason for this has been heretofore explained. It follows, therefore, that there is a law of suggestion running through our entire lives, and which in a measure governs our thoughts, and therefore our actions, from birth till death. It is a law well defined and distinctly limited. Like all other laws of our being, it remains unchanged through all ages of man's life upon the earth. God has ever used and will ever use all the laws and all the powers created for and bestowed upon His human children for the purpose of revealing Himself and His truth to His human children. He has therefore used this law and this power of suggestion, during sleeping hours, to lead the souls of individuals into a comprehension of Himself and of His truth. Dreams are not revelations and never were, but dreams may be used to point the way to truth to the seeking soul.

